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Religious Communications.

SOME ACCOUNT OF THE WRITINGS OF ST. IRENÆUS.

THE following are the works of this holy man mentioned by Eusebius as extant in his time; but of which few or no traces now remain, viz.

1. A book *against the Gentiles concerning Knowledge*, which Eusebius describes as very concise and highly useful.

2. *A Description of the Apostolic Preaching*, addressed to a brother named Marcian.

3. A book *of various Tracts*, in which are quoted some sentences from the Epistle to the Hebrews.

4. A letter to Victor, Bishop of Rome, *concerning Easter*, of which a fragment is preserved by Eusebius. The substance of it is given in the last number, p. 68.

5. A letter to Blastus *concerning Schism.*

6. A letter to Florinus *concerning Monarchy*, (*i. e.* the government of one God) and *and that God is not the maker of evil.* It is in this Epistle that Irenæus gives that account of his intimate converse with Polycarp, which is quoted in the number for January, p. 1.

7. A book entitled, *concerning the Number Eight*, which Eusebius states to have been written for the benefit of the same Florinus, who had unhappily embraced the Valentinian heresy. In this work Irenæus spoke of himself as having lived in the first succession after the Apostles. At the close of it he inserted the following note. "Whoever thou art that shall transcribe this book, I adjure thee, by our Lord Jesus Christ, and by his glorious coming to judge the quick and the dead, that thou compare what thou shalt transcribe, and correct it diligently according to the copy from which thou transcribest it, and that thou also transcribe this adjuration and annex it to thy copy."

Besides these works, which now live only in the pages of Eusebius, Irenæus is supposed to have written the account of the persecution at Lyons, contained in a letter from the Churches of Lyons and Vienne to their brethren in Asia and Phrygia. An abstract of this letter will be found at page 2. The only work ascribed to Irenæus now extant, and which can with certainty be pronounced to be his, is that entitled *Against Heresies, or the Confutation and Overthrow of false Science* or Gnosticism. The object of this work was to analyze and expose to view the various heresies which then infested the Christian Church; and, as has been already observed, the manner in which Irenæus has dissected these fanciful and absurd systems, and pointed out their fundamental errors and pernicious tendencies, shews him to have possessed unusual patience and laboriousness of investigation, as well as very acute reasoning powers. The treatise was originally written in Greek, and we may presume, from fragments of his other works which have reached us with much plainness and perspicuity: but the Latin translation, which has alone been preserved, is executed in a peculiarly uncouth and barbarous style.

In this work, Irenæus, taking the Scripture for his guide, contends with the whole host of heretics who had risen up in succession from our Saviour's time to his own, beginning with Simon Magus. This apostate had the boldness, among his other impieties, to represent himself as the Almighty God, and his concubine Selene as the supreme mind. His disciple, Menander, baptized, not in the name of Jesus, but in his own, and denied with Simon Magus that the world was made by God, but by angels. Saturninus, of Antioch, fixed the number of angels engaged in this work at seven: and Basilides, of Alexandria, besides

many other monstrous opinions which he added to these, invented a supreme God whom he called Abraxas. Nicolaus likewise denied that God was the framer of the world. Then came a set of men who paid worship to a serpent, and uttered some strange absurdities respecting Æons, or inferior deities, which were afterwards matured into a system by Valentinus. Capocrates, who may be considered as the founder of the Gnostic sect, succeeded: he, as well as most of the heretical leaders, exercised magical arts. Cerinthus followed, who also denied that God made the world, and affirmed that Christ was the son of Joseph, and that the law was given not by God but by angels. Ebion differed from him in so exalting the law as to subvert the Gospel. Next arose Valentinus, who, in consequence of his superior parts and eloquence, proved the most mischievous of them all. Having failed in his view of obtaining the episcopal dignity, and ill-brooking that another should be preferred to himself, who had confessed Christ even in torments, he applied his mind to the consideration of the most effectual means of disturbing the Church: with that view he laboured to perplex and confound the whole Christian doctrine by turning it into a mere fable or allegorical representation. Ptolomæus, Secundus, and Heracleon improved on the scheme of Valentinus, adding to it some new absurdities. Marcus and Colobarsus, while they adhere in the main to the Valentinian heresy, ridiculously pretended to extract the mysteries of faith from the Greek alphabet, which they used in the way of magical numbers. Cerdon maintained that there were two Gods, a good and an evil, and that by the latter the world was created. He rejected the whole of the law and all the Gospels excepting that of Luke, as well as many of St. Paul's Epistles, the Acts of the Apostles, and the Apocalypse; and he taught that Christ the Son of the good God, had come only in appearance, and that he had neither been born nor put to death. He held the resurrection of the soul, but denied that of the body. Marcion differed little from Cerdon, except in forbidding Christians to marry: and yet he himself was extremely licentious in his conduct, and had been excommunicated on account of his criminal indulgences. Apelles, the disciple of Marcion, rejected some of his master's dogmas, and substituted others not less extravagant. Politus and Basiliscus, meanwhile, affirmed the existence of two principles, somewhat after the manner of Marcion: but Syrenus, going still further, affirmed the existence of three. Tatian succeeded, and gave new life and vigour to the pestilent doctrines of Valentinus and Marcion. Last of all, came Montanus, who, setting aside all other authorities, declared himself to be the Holy Spirit promised by Christ, who should lead men into all truth: he closes the catalogue of the heretics who preceded Irenæus.

It would serve no purpose of practical benefit to follow Irenæus through all the laboured course of argumentation he has employed to overturn these absurd and impious systems, which he shews to have generally originated in pride and presumption, and to have almost invariably led to a conduct the most licentious. The plan which the heretical leaders commonly pursued was to attach themselves to weak persons, particularly of the female sex, whom they persuaded, by working on their feelings, and heating their imaginations, and flattering their vanity, to believe themselves favoured with some *divine afflatus*, and endued with extraordinary spiritual gifts. If they succeeded in these arts of seduction, they would next proceed to the practice of the most abominable vices, without conceiving that that claim to *perfection*, which they boldly preferred, was at all weakened thereby. On the contrary, they imagined that they were equalled by none in the magnitude of their spiritual attainments; nay, that they even surpassed Paul, and Peter, and every other Apostle; and that they alone were possessed of some mystical inexplicable gift of grace which raised them above all other persons*.

Many of the heresies which are here exposed, Irenæus shews to have derived great support from the perversion and misinterpretation of Scripture. Men who were more curious than wise laboured to extract from va-

* It might be invidious to trace any points of resemblance between these ancient and some modern heresies. We leave our readers, therefore, to institute the comparison themselves.

rious passages of Holy Writ, and particularly from the parables of our Lord, a mystical, remote and far-fetched sense, while they wholly overlooked that which was plain and obvious. As this practice, which Irenæus considers to have been a fruitful source of error in his day*, has unfortunately obtained too wide a prevalence in our own, no apology will be necessary for treating the subject at some length; it being obvious that the consideration of past occurrences is of little use, except as we can apply it to the correction of existing errors, and to the direction of our own conduct.

It may be safely affirmed that scarcely any practice has proved more injurious to the interests of true religion, than that wild licence of interpretation, which Irenæus so justly reprobates, and in which even some good men among us have unhappily indulged. It is not necessary, in order to confirm this representation, that the doctrines which the practice in question is employed to inculcate should be heretical: let it be admitted, that they are perfectly scriptural and orthodox: we shall still, even on that favourable supposition, see sufficient cause to conclude, that such a mode of interpretation is pregnant with incalculable mischief. It is a dangerous departure from the simplicity of the Gospel. It sanctions a principle liable to great abuse, and which may be employed with equal advantage in the propagation of truth and error. It converts one of the ordinances of religion, from a mean of spiritual edification, into a mere amusement. It vitiates the religious taste, producing a disrelish for "the pure milk of the word," and exciting a morbid longing for ingenious explications, mystical meanings, and forced and far-fetched inferences and resemblances. And it discredits the plain, sober, practical application of scriptural truth to the hearts and consciences of men.

Interpretations of this sort will naturally be admired by the persons to whom they are addressed in proportion to their ignorance: and when a preacher, by the aid of fanciful expositions, has captivated the imaginations of the uninformed part of his audience, it is not to be expected that they will afterwards relish plain and unsophisticated exhortations, or patiently endure the language of admonition, expostulation, or reproof. On the contrary, he who spiritualizes with the most amusing novelty and dexterity will be deemed the most enlightened and spiritual preacher: while he who stedfastly rejects such pernicious methods, not merely of courting popularity, but even of conveying truth, will scarcely obtain credit for at all understanding the Gospel. It would doubtless, for example, prove highly gratifying to many, to hear the doctrine of the Trinity deduced from the circumstance of Abraham having been visited by three persons, as he set at his tent door in the plain of Mamre: but is such a method of establishing doctrines, however essential they are, consonant to sobriety and good sense?

The mode of interpretation here objected to is particularly injurious in cases, where, while the fancy is amused, the moral, which the passage was intended to convey, is thrown into the shade, or wholly forgotten. When our Lord directed Peter to cast his hook into the sea, and told him that in the mouth of the fish first caught, he should find a piece of money, with which he might discharge the demand of the tax-gatherers, he evidently intended to inculcate the duty of cheerfully and readily paying tribute to whom tribute is due. But what becomes of this practical lesson in the hands of one who is racking his invention to discover a hidden, and what he would call a spiritual, sense in the plainest narrations? In his hands, the fish taken by St. Peter is made to represent carnal man, who, when caught by the Gospel hook, becomes dead to the world; and as the fish opens its mouth and drops a piece of money into Peter's hand, so he opens his heart to more generous views, parts with his former selfish and covetous principles, and devotes his money to the service of God, to the support of Missionaries, and the extension of the Redeemer's kingdom.

Equally contrary to every rule of sound interpretation are the explanations, for instance, of the parable of the Good Samaritan, which have been attempted even by men of some name in the Church†; but who in their eager pursuit of a mystical sense have too

* See particularly Book II. chap. xlvi.

† Particularly Mr. Jones of Nayland.

much lost sight of the grand duty which it was the manifest design of that parable to recommend. When a minister gravely tells us, that the Good Samaritan means our blessed Lord himself; the half dead and wounded traveller, Adam and his sinful race; the Priest and the Levite, the moral and ceremonial law; the oil and the wine, pardon of sin and sanctification; the two pence, the two ordinances of baptism and the Lord's Supper; the inn, the Church; and the landlord, a pious minister of the Gospel; or whatever other devise equally ingenious may be substituted for these; we may admit the evangelical soundness of his creed, but we shall see great reason to regret the costly price at which that admission is obtained—no less than the violation of the common, but invaluable, rules of sound interpretation, and the sacrifice of obvious usefulness in omitting a favourable opportunity of enforcing that very duty which our Lord intended to teach. Besides, what hope is there, after the ears of an uninformed auditory have been tickled by such conceits as these, that they will attend with patience and satisfaction to the sober practical preacher of the Gospel, who endeavours, from the same passages, to inculcate a due regard to the precepts there enjoined? Will they not rather be disposed to regard him as a man comparatively ignorant of the Gospel, destitute perhaps of spiritual light, a stranger at least to that key which is to unlock the hidden treasures of God's word?

But the evil by no means stops here. This licentious mode of interpretation being once permitted, what security can we have for the purity of evangelical truth? By employing the same licence for other purposes, every corruption may be sanctioned which a weak or wicked heart might aim at introducing. And is this an imaginary evil? On the contrary, does not every day's experience prove the reality of its existence, as well as its injurious effects? Is Antinomianism to be propounded as the only true edition of the Gospel? The champion of that system draws around him a circle of novel and remote and mystical meanings, and at his spiritualizing touch every thing practical and preceptive vanishes from Scripture, and Christianity is left, without a rule to guide those who profess it, a compound of undefinable feelings and unfounded assurances. Does the Socinian, on the other hand, wish to reduce the Gospel to a mere system of ethics? He treads, in some measure, in the same steps. He shakes his allegorizing wand, and forthwith the most lucid declarations of Scripture are involved in mystery, and fiction, and figurative representation: Christianity is bereft of every ground of hope or consolation: the precious blood of the covenant loses all its value; the Spirit of grace his existence: the Lord of all is degraded to a creature: and the awful denunciations of divine wrath become the bugbears only of children and fools. The followers of Emanuel Swedenberg adopting a similiar latitude of interpretation, take a still bolder flight, and soar completely beyond the reach of vulgar apprehensions. The very language which they employ often conveys no meaning to any who have not been instructed in the strange jargon that serves to shroud, from common view, the stranger tenets which they profess to extract from the Word of God. Thus are the fair proportions of Christianity marred and distorted. Thus is the Gospel disgraced in the eyes of reflecting and sober persons: while the Deist maliciously smiles at the utter uncertainty in which the language of scripture is involved by its sincere, perhaps, but misjudging friends; and the Papist is furnished with fresh arguments for the necessity of an infallible head of the Church, who shall have the sole right of spiritualizing as he pleases.

It is not here intended to censure that fair and sober accommodation of the historical and parabolical parts of Scripture to present times and circumstances, or to the elucidation of either the doctrines or precepts of Christianity, which is sanctioned by the Word of God. Such an accommodation is perfectly allowable, and may be highly useful. Let every truly pious man, however, be aware of the danger of extending this principle beyond its natural and obvious application: lest they should wander themselves, and lead others also astray, from that clearly traced and well beaten path in which we are assured that even "a wayfaring man, though a fool, shall not err." Let no temptations which vanity, a desire of po-

pularity, or the more specious, but equally fallacious, plea of usefulness, may present, seduce him from this tried way. On the contrary, let him adhere with jealous care to the plain and unforced dictates of the Word of God, lest, by departing from the simplicity of the Gospel, he should inadvertently contribute to the adulteration of Christianity, and to the consequent injury which must thence arise to the spiritual interests of his fellow-creatures.

But it is time to consider what were the sentiments of Irenæus himself, respecting the leading doctrines of Christianity. This is an important inquiry, inasmuch as it will afford the means of ascertaining what were the opinions generally held in those days by the sound and orthodox part of the Church. Then, as now, there may have existed differences on some inferior points: but in all the grand and essential articles of a Christian's belief, we cannot doubt that Irenæus was in agreement with the great body of the faithful who were contemporary with him.

On the subject of Church Government the testimony of this writer has already been adduced and fully canvassed in the Christian Observer: and if the reader will take the trouble to refer to the number for January, 1804, he will find an unanswerable proof deduced from the work under consideration, (a proof which it seems scarcely possible either to contradict or elude) *of the existence of episcopacy as a distinct order in the first century.* It will be unnecessary to repeat the arguments which are there employed to establish this point. The sentiments of Irenæus respecting the sinfulness of schism are also well known, and need not be detailed in this place.

In an early part of his work, Irenæus gives a succinct "account of the truths promulgated by the Apostles and preserved by the Church," a translation of which may not prove unacceptable to the generality of readers. His statement is as follows.

"The Church planted throughout the world, and reaching even to the ends of the earth, has received from the Apostles, and their immediate followers, that faith which consists in believing in One God, the Father Almighty, who made heaven and earth, the sea and all that in them is; and in one Jesus Christ, the Son of God, who became incarnate for our salvation; and in the Holy Spirit who by the prophets foretold the divine dispensations, the coming of our beloved Lord Jesus Christ, his being born of a virgin, his suffering, his resurrection from the dead, his ascension into heaven in the flesh, and his future advent, in the glory of the Father, for the purpose of reviewing all things, and raising the bodies of the whole human race: to the intent that to Christ Jesus our Lord and God, our Saviour and King, according to the will of the Father whom no eye hath seen, every knee should bow, both of things in heaven, and things on earth, and things in hell, and that every tongue should confess to him; and also that just judgment should be executed on all:—wicked spirits and fallen angels, together with such men as were either apostates, or impious, or unjust, or wicked, or blasphemers, being sent into eternal fire; while such as have been righteous, and have kept his precepts, and persevered in his love, some indeed from the beginning of their course, and some from the time of their repentance, should obtain life, and be rewarded with unfading blessedness, and surrounded with eternal glory *."

This faith, Irenæus proceeds to observe in the next chapter, the Church which is spread over the whole earth diligently guards, and believes, and teaches, and transmits to others, as if it were one family, and had only one heart and soul and mouth. For whatever dissimilarity may be found in their languages, in doctrine and faith there is a perfect agreement among all the Churches, whether they be planted in Germany, or in Gaul, or in the East, or in Egypt, or in Africa, or in the middle of the world. Like the sun, that one and the same Gospel illuminates all who desire to come to the knowledge of the truth. There are even many, he adds in another place, who have received this faith by tradition, without Scripture, "and who, though barbarians as to their manner of speaking, as to their sentiments and behaviour, are, through faith, very wise and very agreeable to God, continuing in the practice of wisdom, justice, and temperance. And if any one were to preach to

* Book I. chap. ii.

them these heretical inventions, they would immediately stop their ears, and flee far off, and would not even endure to hear such blasphemies*."

From this statement it clearly appears, that the purity and simplicity of Christian doctrine had not yet been injured by nice refinements and metaphysical distinctions. The system here laid down is plain and intelligible to the meanest capacity, while it embraces all those grand points of evangelical belief which are essential to man's salvation. We have here the divinity of Jesus Christ, his becoming incarnate and dying for our salvation, unequivocally asserted: he is our Lord and God as well as our Saviour and King. This doctrine receives abundant confirmation from many other parts of the work, in which Christ is represented as uniting God to man; as God assuming manhood for the purpose of conquering man's spiritual enemies, of mediating between God and man, and of reconciling them to each other †. The Apostles, Irenæus says in another place ‡, instructed the nations that they should look for the coming of his Son Jesus Christ, who redeemed us from our apostasy with his own blood, to the end that we might be a holy people. And after noticing, in strong terms, near the beginning of the fifth book, man's universal apostasy from God, he observes, But the Lord redeeming us with his own blood, and giving his soul for our soul and his flesh for our flesh, and pouring out the spirit of his Father upon us, thus united us to God, and made us partakers of eternal life. He frequently calls Christ *the Word of God*, and he states him to have become what we are, in order to make us what he is §.

On the subject of predestination the sentiments of Irenæus seem to be nearly allied to those which have recently appeared in Freylinghausen's Abstract of Christian Doctrine, reviewed in the Christian Observer for December, 1804. He distinctly affirms that the human will is free, through grace, to choose good and evil; and that God does not employ force in determining its choice. He explains, on this principle, the hardening of Pharaoh's heart, as a judgment for his unbelief and disobedience. Irenæus, however, is very far from falling into the error of many modern assertors of human liberty, who magnify man's natural powers in such a manner as derogates from the grace of God. Man's universal apostasy he clearly maintains. The very liberty which he assigns to him he represents as wholly the gift of grace; and all right use of that liberty as entirely the effect of divine agency on the heart; as the sole fruit of the operation of the Holy Ghost, whose personality, it ought also to be remarked, is obviously maintained and inculcated in this treatise.

Q.

* Book III. chap. iv.
† Book III. chap. xx.
‡ Book III. chap. v.
§ Preface to Book V.

For the Christian Observer.

HEB. iii. 13. *But exhort one another daily, while it is called, to-day; lest any of you be hardened through the deceitfulness of sin.*

Whatever difficulty we may find in understanding some parts of the Scripture, or in reconciling them with others, the serious and humble believer will see abundant reason to admire and adore the wisdom and goodness of God in the revelation which he has made of his will to mankind. And while he sees the excellency of what is made clear and plain to him, and blesses his heavenly Father for the harmony that subsists between the several parts which he understands, he believes it is owing to his own ignorance and want of more divine light, that the Scriptures, in general, and in every particular, do not *appear* to contribute to the great design in view, and to form one beautiful, uniform, and consistent whole. The plan of salvation, and the great and essential truths of religion are clear and plain to every one who is disposed diligently to search for them, and to receive and embrace them when discovered. And the consistency of the doctrines of grace with the precepts and exhortations of the Word of God is evident to those who have a right view of both, and who do not, through prejudice, and a wrong bias of mind, make the one to clash with the other. We are saved by grace without our own works or deservings, and yet we are exhorted to attend diligently to the duties of religion, to obey the commands of the

moral law, and to abound in the works of righteousness. These things are certainly consistent; and, properly connected with each other, and rightly enforced, they tend to remove all objections of self-righteousness on the one hand, and of antinomianism on the other. Those who maintain the absolutely free grace of the Gospel are not to be considered on that account only, as denying the necessity of holiness and good works. Nor are such as enforce duties upon the Gospel plan, and insist on the absolute necessity of inherent holiness and personal obedience in every believer, to be esteemed legal and self-righteous. The great difference lies in the principle, and in the view with which this is done. Precepts and exhortations to duty are, perhaps, more frequent in the Scriptures, even of the New Testament, than declarations of mere grace and favour: and the great Apostle of the Gentiles, who insists most of all upon salvation by the free sovereign grace of God through Jesus Christ, is altogether as urgent and pressing upon believers to seek after, and grow in, personal holiness, and to maintain good works, as any other of the Apostles are; and he declares positively and expressly, that without it no one can see the Lord. And he would have this urged, not only by ministers on the people, but by professing Christians in general on each other. This is his object in the passage of Scripture before us, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called, to-day; lest any of you be hardened through the deceitfulness of sin."

We learn from this Scripture, that one part of the nature of sin, and that in which its sinfulness very much consists, is its *deceitfulness*. Hence it is said, "The heart is deceitful above all things," because it is full of sin, as it immediately follows, "and desperately wicked, who can know it?" Hence arises our danger from sin. It is deceitful, and imposes upon us with false colours, leading us to form wrong judgments of things, and to call them by improper names. To this point that Scripture in Isaiah is applicable, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter. Woe unto them that are wise in their own eyes, and prudent in their own sight." By this deceitfulness of sin it is, that "the prince of the power of the air," that subtle, malignant spirit, works in the hearts of "the children of disobedience," leading them to walk "according to the course of this world in the lusts of the flesh, fulfilling the desires of the flesh and of the mind." Thus have they their "understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts." And as we are in danger in general from the deceitfulness of sin, so the peculiar tendency of this property, in its nature, is to harden the heart. This is another thing to be noticed in the Scripture under consideration, where the Apostle says, "Lest any of you be *hardened* through the deceitfulness of sin." Sin not only deceives us frequently, but renders us every time we commit it less and less sensible of its deceitful nature, and so more and more liable to be deceived by it. It is a common saying that "people learn wisdom by experience;" and it is true, in general: but it will not hold good in the case under consideration. Such is the deceitfulness of sin, that it prevails the more easily, in its future attacks, upon those on whom it has the most frequently prevailed before; because it renders them more stupid, blind, insensible, and secure, less capable of perceiving its deceit, and less careful in guarding against it; a very alarming consideration, and one that shews us the extreme danger of trifling with sin! As a proper means to guard against this evil, the Apostle prescribes to professing Christians *mutual*, *frequent*, and *timely* exhortation. They were to exhort *one another*, they were to do this *daily*, i. e. as often as the case required, and they were to attend to this duty *without delay*, considering the importance of the thing, the shortness and uncertainty of life, and the *danger* of delay; "Exhort one another daily, while it is called, to-day."

Mutual exhortation is a duty plainly inculcated in the Scriptures upon professing Christians, as a means under God of keeping each other from sin; of exciting to repentance those that have

fallen, of forwarding the work of God, and of building one another up in their most holy faith. The hope of success in the use of this means arises from a consideration of God's goodness to his people, his promises in Christ Jesus, and the connection between the means and the end. It may be farther remarked, that exhortation here includes *reproof*, a duty that is no less difficult to perform than to submit to; it being as frequently given as received improperly. To give reproof, in a proper manner, requires much wisdom, caution, tenderness, and regard for the person's welfare in spiritual things, and also his reputation in the world: and to receive it properly, it is necessary we should possess some degree of humility, a sense of the evil and deceitfulness of our own hearts, a desire to be kept from every evil way, and to be directed and assisted in our heavenly course. Where these things are possessed, in any measure, on both sides, by the giver and the receiver of reproof, the duty may be performed with good effect, and Solomon's words very pleasingly exemplified, "a word fitly spoken is like applies of gold in pictures of silver. As an ear-ring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear." But as there is generally something wanting in the qualities of the reprover, and in the manner in which he gives reproof, or something in the person reproved that prevents his receiving it in a proper manner, it very rarely happens that the end is answered, or that reproof is attended with the good that might be wished or expected from it. This, indeed, is to be deplored; but it is a consideration that by no means takes off the obligation to the duty. It should rather excite us to greater care and diligence in it, and more earnest prayer that our endeavours may be crowned with success. We must be found in the use of the means, and leave the event to God. We may ourselves be blessed in the attempt to do good, though it fail to procure a blessing to others.

The remainder on this subject must be reserved for a future communication.

C. O. T.

To the Editor of the Christian Observer.

IN a former letter, I pointed out the disadvantages under which the clergy of the established Church labour, in their endeavours to adapt their sermons to the capacities and attainments of the lower classes, which, in a vast majority of instances, form the bulk of their parishioners: and I gave it as my opinion that, in general, they were not aware how ill their style and language are calculated for their congregations. Unless they are convinced of the truth of this last position, they will greatly underrate the extent of the evil which it is my wish to point out to them, and will not be disposed to make adequate exertions for remedying it. I will, therefore, in corroboration of what I before advanced on this subject, beg their attention to the letter of your correspondent F. in your number for October, 1804, in which is contained a paper, composed, I presume, by himself and put into Bibles which are to be given away to the children of a charity school. I hope your very respectable correspondent will not think me guilty of any disrespect in noticing his paper in this manner; but rather be inclined to take a hint from me, if he should think my remarks just. He certainly must have been of opinion, that that paper was very intelligible to poor children, or he would not have distributed it among them. And yet I am convinced, by the experience which I have had, as an occasional instructor in a charity school, that many parts of it would be very ill understood by the generality of poor children who attend such schools; and that many of the important truths which it contains would, from this circumstance, fail of making an impression answerable to the good intentions of F. The paper is as follows:—"The Bible is one of the richest treasures which you can possess; and, if seriously perused, will make you wise to salvation. It describes the Gospel of our Lord and Saviour Jesus Christ as the greatest blessing God ever bestowed upon mankind. It informs you how guilt may be cancelled, God reconciled, and immortality obtained. The fallen state of man by nature, and his recovery by grace, are the two grand truths to which every other truth of the Bible points. Pray, then, that

your understandings may be enlightened to perceive, and your hearts opened to embrace them. The more you read your Bible, on these principles, the more you will love it; and the more you love it, the holier and happier you will become. Read it, therefore, daily; and make its doctrines the constant rule of your faith, and its precepts the constant rule of your practice. It will be a sovereign remedy for all the evils of life; it will deprive death of its terrors, and give you a well-founded hope of happiness beyond the grave. Pray to God every morning and evening. Never do any thing which you cannot ask him to bless. Avoid as much as possible bad thoughts, bad words, bad actions, and bad company. Never tell a lie, nor make light of the smallest sin. Be humble. Be modest in your general behaviour, respectful to your superiors, kind to your equals, and condescending to your inferiors. Always do to others what you would have others do to you. Learn to rest contented with the situation in which Providence has placed you. By a life formed on the preceding principles you will obtain the affection of the good, the esteem even of the bad, and the blessing of Almighty God."

Plain and perfectly intelligible as this paper may appear to many, because its language is similar to that in which they are accustomed to express their ideas, let them call around them eight or ten poor children in a village school, and ask them what is meant by perusing, cancelling, doctrines, precepts, principles, sovereign, preceding; and I am much mistaken if he does not find that few, if any, of these terms belong to their vocabulary, and that those which do are very ill understood. Again, let him enquire what is meant by truth *pointing* at any thing, by *embracing* a truth, by perusing *seriously*, by the understanding being *enlightened*, by being fallen by nature, and by being recovered by grace. He will discover in the two first instances, that they do not understand the terms *point* and *embrace* in their metaphorical application; that the sense affixed to the word *seriously* is far more limitted than that in which it is used by F.; that, unless they have made considerable advances in religious knowledge, they will not know what is meant by enlightening the understanding; and that the compendious expressions in the two last instances convey either no ideas, or very confused ones. They will find that the excellent matter contained in F.'s address ought to have been expressed in a different manner, for that the children have not in that address, as it now stands, what F. intended to furnish them with, a familiar memento, which should require no explanation. I subjoin the address, altered, as I think it might be, with much advantage: but I do not flatter myself, that the dress in which I have put it is so good as that which it might have received from the hands of many of your correspondents. My alterations extend to several points in addition to those I have mentioned; and though many of them will probably appear trifling to your correspondent F. and to others, let it be recollected, that when instruction is to be given to uncultivated minds, it very frequently happens, that mere trifles (as we think them) are found to be the great obstacles in the way of their comprehending what is said: and if some of the corrections should at first appear useless, perhaps a further acquaintance with poor children in their schools may change that opinion. One thing, at least, is clear. It is much safer, for those who impart instruction to such children, to err on the side of taking pains to be understood, than on the opposite.

F.'s address altered according to my ideas would stand thus:—"The Bible is one of the richest treasures which you can possess; and if it is read carefully, and with prayer to God that you may understand it, it will make you wise and happy for ever. It shews you that the Gospel of our Lord and Saviour Jesus Christ is the greatest blessing which God ever gave to mankind. It tells you how your guilt may be pardoned, how God may be reconciled to you, and how you may get to live for ever in heaven. The fallen state of all mankind, through the sin of Adam and Eve, and the mercy of God to them through Jesus Christ, are the two great Truths of the Bible. Pray, then, that God would enable you both to understand these truths, and to love him for having made them known to you. The more you read your Bible with prayer to God, the more you will love it: and the more you love it the holier and

happier you will be. Read it, therefore, every day; believe all that it tells you, and do all that it commands you. It will be a certain cure for all the evils of life: it will make you not afraid to die, and it will give you a good hope of happiness after you have been laid in the grave. Pray to God every morning and evening. Never do any thing which you cannot ask him to bless. Keep as much as possible from bad thoughts, bad words, bad actions, and bad company. Never tell a lie, nor make light of the smallest sin. Be humble. Be modest in your behaviour to every one; be respectful to all above you; be loving to your equals; and be kind to all below you. Always do to others as you would have others do to you. Be contented in the state of life in which God has placed you. If you live such a life as this, good men will love you; even bad men will respect you; and Almighty God will give you his blessing."

A comparison of the above with the original address will shew your readers, that in my alterations I have had the following objects in view: to avoid all words which are not in common use among the poor; to abstain from using words in metaphorical senses; to avoid compendious expressions of a general nature, on a subject with which poor children are usually very little acquainted; and to insert copulatives, &c. wherever they are required, instead of taking for granted that the children will have intelligence enough to supply them.

Many of your readers may think, that as it is my object to lead the clergy to consider how far their sermons are sufficiently intelligible, I ought to have produced a passage from a sermon as the subject of my remarks, rather than a paper which is merely an address to children. It would have been very easy to have extracted, from almost any volume of sermons, a passage that would have appeared evidently ill-calculated for the lower orders; but it is not so easy to fix on a volume from which it would be fair to have made an extract. The *readers* of sermons are the higher and middling orders; and consequently it is to be supposed, that printed sermons are composed, or at least altered, in such a manner as to suit them and not the poor, unless the author avows the contrary.

I do not at present recollect any sermons expressly published for the use of the poor, except Burder's Village Sermons: and these, though not without some faults, especially in the eyes of a sincere friend of the Church of England, (I speak of the three first volumes, the only ones I have seen) combine with other great merits that of being so well calculated, in their style and general structure, for the lower classes, that if a passage not sufficiently intelligible could be found in them, it would be invidious to point it out.

However I flatter myself that the paper of F., to which I have called the attention of your readers, though not part of a sermon, will answer the purposes I had in view in quoting it. Children and adults, among the lower classes, are far less removed from each other in their knowledge of language than in the higher classes: and a clergyman, who does not adopt proper terms and a suitable style in addressing poor children, will be very unlikely to compose sermons sufficiently intelligible to poor men and women; especially to such as are irreligious (by far the greater part of his parish it is to be feared), and whose minds are therefore not opened by religious reading and meditation. And as he would be less likely to take pains to accommodate the style of his sermons to the knowledge and understandings of ignorant adults, than that of such a short address as I have noticed to the case of poor children whose inability to understand any language which is not extremely simple must be at once apparent, it is probable that his discourses from the pulpit would be still less understood, by a great part of his flock, than his address to children would be by the charity school.

An address to grown up persons would certainly not have called for the very same remarks and alterations, which have been suggested by F.'s address to children. Poor children are at the bottom of the scale of knowledge and intellect in a parish, and in proportion as the other descriptions of persons in it rise in that scale, the language addressed to them may make approaches towards that used by persons of education. Still, however, let it never be forgotten, that a clergyman will always be tempted by his habits, his taste, an attention to his

own ease in composing, and a wish to stand well with the upper classes in his parish, and with his neighbouring brethren in the ministry, to raise his style higher than he ought. Let him, therefore, be far more jealous of erring on this side than on the other.

I must refer what I have further to offer on this subject to another opportunity, and remain, &c.

B. T.

To the Editor of the Christian Observer.

At a time when separation from the Established Church is by numbers no longer considered as an evil, it may not be unseasonable to introduce to the knowledge of your readers what were the recorded and published sentiments, on this important point, of two men, who hold a high place in the estimation of many separatists in the present day: I mean Messrs. John and Charles Wesley. These sentiments are contained in a small tract which lately met my eye, entitled, "*Reasons against a Separation from the Church of England*, by John Wesley, A. M. printed in the year 1758," and which I send for insertion in your valuable work. It seems the more important to republish this deliberate expression of the opinions of these founders of Methodism on this subject, because I believe the tract to have been excluded from the latest edition of Mr. Wesley's works, and to be now entirely out of print. It is almost unnecessary to remark, that there are in this tract many things which cannot be approved by

A SINCERE FRIEND OF THE CHURCH OF ENGLAND.

Whether it be lawful or no (which itself may be disputed, being not so clear a point as some may imagine) it is by no means expedient for us to separate from the Established Church.

1. Because it would be a contradiction to the solemn and repeated declarations, which we have made in all manner of ways, in preaching, in print, and in private conversation.

2. Because (on this as well as many other accounts) it would give huge occasion of offence to those who seek and desire occasion, to all the enemies of God and his truth.

3. Because it would exceedingly prejudice against us many who fear, yea, who love God, and thereby hinder their receiving so much, perhaps any farther, benefit from our preaching.

4. Because it would hinder multitudes of those who neither love nor fear God, from hearing us at all.

5. Because it would occasion many hundreds, if not some thousands of those who are now united with us, to separate from us; yea, and some of those who have a deep work of grace in their souls.

6. Because it would be throwing balls of wild-fire among them that are now quiet in the land. We are now sweetly united together in love. We mostly think and speak the same thing. But this would occasion inconceivable strife and contention, between those who left, and those who remained in the Church, as well as between those who left us, and those who remained with us: nay, and between those very persons who remained, as they were variously inclined one way or the other.

7. Because, whereas controversy is now asleep, and we in great measure live peaceably with all men, so that we are strangly at leisure to spend our whole time and strength, in enforcing plain, practical, and vital religion, (O what would many of our forefathers have given, to have enjoyed so blessed a calm?) this would utterly banish peace from among us, and that without hope of its return. It would engage me for one, in a thousand controversies, both in public and private; (for I should be in conscience obliged to give the reasons of my conduct, and to defend those reasons against all opposers) and so take me off from those more useful labours, which might otherwise employ the short remainder of my life.

8. Because to form the plan of a new Church would require infinite time and care, (which might be far more profitably bestowed) with much more wisdom and greater depth and extensiveness of thought, than any of us are masters of.

9. Because from some having barely entertained a distant thought of this, evil fruits have already followed, such as prejudice against the clergy in general; an aptness to believe ill of them; contempt (not without a degree of bitterness), of clergymen as such, and a sharpness of language

toward the whole order, utterly unbecoming either gentlemen or Christians.

10. Because the experiment has been so frequently tried already, and the success never answered the expectation. God has, since the reformation, raised up from time to time many witnesses of pure religion. If these lived and died (like *John Arndt, Robert Bolton,* and many others) in the Churches to which they belonged, notwithstanding the wickedness which overflowed both the teachers and people therein; they spread the leaven of true religion far and wide, and were more and more useful, till they went to paradise. But if upon any provocation or consideration whatever, they separated and founded distinct parties, their influence was more and more confined: they grew less and less useful to others, and generally lost the spirit of religion themselves in the spirit of controversy.

11. Because we have melancholy instances of this, even now before our eyes. Many have in our memory left the Church, and formed themselves into distinct bodies. And certainly some of them, from a real persuasion, that they should do God more service. But have any separated themselves and prospered? Have they been either more holy, or more useful than they were before?

12. Because by such a separation we should not only throw away the peculiar glorying which God has given us, that we do and will suffer all things for our brethren's sake, though the more we love them, the less we be loved: but should act in direct contradiction to that very end, for which we believe God hath raised us up. The chief design of his Providence in sending us out, is, undoubtedly, to quicken our brethren. And the first message of all our preachers is, to the lost sheep of the Church of England. Now would it not be a flat contradiction to this design, to separate from the Church? These things being considered, we cannot apprehend, whether it be lawful *in itself* or no, that it is lawful *for us:* were it only on this ground, that it is by no means expedient.

II. It has indeed been objected, that till we do separate, we cannot be a compact united body.

It is true, we cannot till then be a compact united body, if you mean by that expression, a body distinct from all others. And we have no desire so to be.

It has been objected, secondly, "It is mere cowardice and fear of persecution which makes you desire to remain united with them."

This cannot be proved. Let every one examine his own heart, and not judge his brother.

It is not probable. We never yet, for any persecution, when we were in the midst of it, either turned back from the work, or even slackened our pace.

But this is certain: that although persecution many times proves an unspeakable blessing to them that suffer it, yet we ought not wilfully to bring it upon ourselves. Nay, we ought to do whatever can lawfully be done, in order to prevent it. We ought to avoid it, so far as we lawfully can; when persecuted in one city, to flee into another. If God should suffer a general persecution, who would be able to abide it we know not. Perhaps those who talk loudest might flee first. Remember the case of Dr. Pendleton.

III. Upon the whole, one cannot but observe, how desirable it is, that all of us who are engaged in the same work, should think and speak the same thing, be united in one judgment, and use one and the same language.

Do we not all now see ourselves, the Methodists (so called) in general, the Church and the clergy in a clear light?

We look upon ourselves, not as the authors or ringleaders of a particular sect or party; (it is the farthest thing from our thoughts:) but as messengers of God, to those who are Christians in name, but heathens in heart and in life, to call them back to that from which they are fallen, to real genuine Christianity. We are, therefore, debtors to all these, of whatever opinion or denomination: and are consequently to do all that in us lies, to please all, for their good, to edification.

We look upon the Methodists (so called) in general, not as any particular party; (this would exceedingly obstruct the grand design, for which we conceive God has raised them up) but as living witnesses, in and to every party, of that Christianity which we preach; which is hereby demonstrat-

ed to be a real thing, and visibly held out to all the world.

We look upon England as that part of the world, and the Church as that part of England, to which all we who are born, and have been brought up therein, owe our first and chief regard. We feel in ourselves a strong Στοργη, a kind of natural affection for our country, which we apprehend Christianity was never designed either to root out or to impair. We have a more peculiar concern for our brethren, for that part of our countrymen, to whom we have been joined from our youth up, by ties of a religious as well as a civil nature. True it is, that they are, in general, without God in the world: so much the more do our bowels yearn over them. They do lie in darkness and the shadow of death: the more tender is our compassion for them. And when we have the fullest conviction of that complicated wickedness which covers them as a flood, then do we feel the most (and we desire to feel yet more) of that inexpressible emotion, with which our blessed Lord beheld Jerusalem, and wept and lamented over it. Then are we the most willing to spend and to be spent for them, yea, to lay down our lives for our brethren.

We look upon the clergy, not only as a part of these our brethren, but as that part whom God by his adorable Providence, has called to be watchmen over the rest, for whom therefore they are to give a strict account. If these then neglect their important charge, if they do not watch over them with all their power, they will be of all men most miserable, and so are entitled to our deepest compassion. So that to feel, and much more to express, either contempt or bitterness towards them, betrays an utter ignorance of ourselves, and of the spirit which we especially should be of.

Because this is a point of uncommon concern, let us consider it a little farther.

The clergy wherever we are, are either friends to the truth, or neuters, or enemies to it.

If they are friends to it, certainly we should do every thing, and omit every thing we can with a safe conscience, in order to continue, and if it be possible, increase their good-will to it.

If they neither further nor hinder it, we should do all that in us lies, both for their sakes and for the sake of their several flocks, to give their neutrality the right turn, that it may change into love rather than hatred.

If they are enemies, still we should not despair of lessening, if not removing their prejudice. We should try every means again and again. We should employ all our care, labour, prudence, joined with fervent prayer, to overcome evil with good, to melt their hardness into love.

It is true, that when any of these openly wrest the Scriptures, and deny the grand truths of the Gospel, we cannot but declare and defend, at convenient opportunities, the important truths which they deny. But in this case especially we have need of all gentleness and meekness of wisdom. Contempt, sharpness, bitterness can do no good. *The wrath of man worketh not the righteousness of God.* Harsh methods have been tried again and again (by two or three unsettled railers) at Wednesbury, St. Ives, Cork Canterbury. And how did they succeed? They always occasioned numberless evils; often wholly stopt the course of the Gospel. Therefore, were it only on a prudential account, were conscience unconcerned therein, it should be a sacred rule to all our preachers, "No contempt, no bitterness to the clergy."

2. Might it not be another (at least prudential) rule, for every Methodist preacher, "Not to frequent any Dissenting Meeting?" (though we blame none who have been always accustomed to it.) But if we do this, certainly our people will. Now this is actually separating from the Church. If therefore it is (at least) not expedient to separate neither is this expedient. Indeed we may attend our assemblies, and the Church too; because they are at different hours. But we cannot attend both the Meeting and the Church, because they are at the same hours.

If it be said, "But at the Church we are fed with chaff, whereas at the Meeting we have wholesome food:" we answer, 1. The prayers of the Church are not chaff: they are substantial food for any who are alive to God. 2. The Lord's Supper is not chaff, but pure and wholesome for all who receive it with upright hearts. Yea, 3. In almost all the sermons we hear there, we hear many great and

important truths. And whoever has a spiritual discernment, may easily separate the chaff from the wheat therein. 4. How little is the case mended at the Meeting? Either the teachers are new light men, denying the Lord that bought them, and overturning his Gospel, from the very foundations: or they are Predestinarians, and so preach predestination and final perseverance, more or less. Now whatever this may be to them who were educated therein, yet to those of our brethren who have lately embraced it, repeated experience shews it is not wholesome food: rather to them it has the effect of deadly poison. In a short time it destroys all their zeal for God. They grow fond of opinions and strife of words. They despise self-denial and the daily cross; and to complete all, wholly separate from their brethren.

3. Nor is it expedient for any Methodist preacher, to imitate the Dissenters in their manner of praying: either, in his tone: all particular tones both in prayer and preaching should be avoided with the utmost care: nor in his language: all his words should be plain and simple, such as the lowest of his hearers both use and understand: or in the length of his prayer, which should not usually exceed four or five minutes, either before or after sermon. One might add, neither should we sing, like them, in a slow drawling manner: we sing swift, both because it saves time, and because it tends to awake and enliven the soul.

4. Fourthly, If we continue in the Church not by chance, or for want of thought, but upon solid and well weighed reasons, than we should never speak contemptuously of the Church, or any thing pertaining to it. In some sense, it is the mother of us all, who have been brought up therein. We ought never to make her blemishes matter of diversion, but rather of solemn sorrow before God. We ought never to talk ludicrously of them; no, not at all, without clear necessity. Rather, we should conceal them, as far as ever we can, without bringing guilt upon our own conscience. And we should all use every rational and scriptural means, to bring others to the same temper and behaviour. I say, all; for if some of us are thus minded, and others of an opposite spirit and behaviour, this will breed a real schism among ourselves. It will, of course, divide us into two parties; each of which will be liable to perpetual jealousies, suspicions, and animosities against the other. Therefore, on this account likewise, it is expedient, in the highest degree, that we should be tender of the Church to which we belong.

5. In order to secure this end, to cut off all jealousy and suspicion from our friends, and hope from our enemies, of our having any design to separate from the Church, it would be well for every Methodist preacher, who has no scruple concerning it, to attend the service of the Church as often as conveniently he can. And the more we attend it, the more we love it, as constant experience shews. On the contrary, the longer we abstain from it, the less desire we have to attend it at all.

6. Lastly, Whereas we are surrounded on every side, by those who are equally enemies to us and to the Church of England; and whereas these are long practised in this war, and skilled in all the objections against it: while our brethren, on the other hand, are quite strangers to them all, and so on a sudden know not how to answer them: it is highly expedient for every preacher to be provided with sound answers to those objections, and then to instruct the societies where he labours, how to defend themselves against those assaults. It would be therefore well for you carefully to read over the *Preservative against unsettled Notions in Religion*, together with *Serious Thoughts concerning Perseverance* and *Predestination calmly considered.* And when you are masters of them yourselves, it will be easy for you to recommend and explain them to our societies: that they may no more be tost to and fro by every wind of doctrine; but being settled in one mind and one judgment, by solid scriptural and rational arguments, may grow up in all things into him who is our head, even Jesus Christ.

JOHN WESLEY.

I think myself bound in duty to add my testimony to my brother's. His twelve reasons against our ever separating from the Church of England, are mine also. I subscribe to them with all my heart. Only with regard to the first, *I* am quite clear, that it is neither expedient, nor *law-*

ful, for *me* to separate: and I never had the least inclination or temptation so to do. My affection for the Church is as strong as ever; and I clearly see my calling; which is, to live and to die in her communion. This, therefore, I am determined to do, the Lord being my helper.

I have subjoined the Hymns for the lay-preachers*; still farther to secure this end, to cut off all jealousy and suspicion from our friends, or hope from our enemies, of our having any design of ever separating from the Church. I have no secret reserve, or distant thought of it. I never had. Would to God all the Methodist Preachers were, in this respect, like minded with

CHARLES WESLEY.

To the Editor of the Christian Observer.

SIR,

As the season approaches in which the Church solemnly commemorates the Death and Resurrection of our blessed Saviour, it may not be useless to insert a few reflections on the manner in which those events ought to be commemorated by sincere Christians.

No one can consider the busy scenes in which almost all mankind are engaged, and reflect on the tendency of temporal things to engross the mind, and captivate the affections, without perceiving the propriety of having the thoughts forcibly recalled to better things, by the recurrence of stated solemnities and holy ceremonies. With this view the Church has been anxious frequently to set before her members the chief objects of faith, in such a mode as may best tend to interest their feelings, and fix their attention. The principal events in our blessed Saviour's life constitute so many æras in the year 1: with these all other dates, being in some measure connected, the important transactions, to which they refer, are perpetually recalled to our notice; and the more surely to accomplish her design, they are made the subjects of particular public services. The mind is thus necessarily compelled to reflect upon them, and an opportunity is given to her ministers of explaining and improving them. With this view, four Sundays are set apart as a preparation for duty celebrating the incarnation of our Redeemer. His circumcision, his manifestation to the Gentiles, his ascension, and his communication of the Holy Spirit, are also marked by appropriate services: but when the anniversary of his death and resurrection approaches, no less than six weeks are set apart and distinguished as a season of extraordinary humiliation, preparatory to the solemn commemoration of events so peculiarly important and interesting. We may observe here how truly evangelical our Church is, ever placing before our view the Redeemer in his sufferings or his triumphs, as the only hope of man, the centre of all his thoughts, the ever present object of faith, of desire, and of love.

This appointment of the Church to prepare, with solemnity, for celebrating the Anniversary of the Death and Resurrection of our Lord, will be observed with various degrees of attention according to the disposition of her members. The great bulk of the vitious and corrupt will pay no regard to it whatever. The more decent part, who, under a fair exterior, conceal a mind entirely worldly, will plead their respective employments in the civil terms of the antient excuse, and go away, one to his farm, and another to his merchandize. Mere formalists will observe with punctuality the letter, but pay little regard to the spirit of the ordinance. A few will gladly embrace the opportunity of improvement which is afforded to them, and endeavour, to the best of their power, to profit by the excellent advice of the Church.

There is, however, a considerable class of persons religiously disposed, who, misled by prejudices, or biassed by false reasoning, pay little or no attention to this ordinance—"It is necessary," they will tell you, "to make a marked distinction between the ordinances enjoined by God and those appointed by men; ceremonies of human institution are apt, while they entangle the conscience, to degenerate into empty forms, which are worse than useless, because they tend to establish an opinion of making a compensation for sin, and lead the mind from a simple confidence in the

* These hymns are framed with a view to inculcate the duty of adhering to the Church.

Saviour to rely upon human righteousness. Besides a voluntary and stated repentance is not in our power, and the attempt to produce it either reduces religion to a mere mechanical habit, or makes the mind revolt at the compulsion which is attempted to be practised upon it." These principles, it is obvious, are a branch of those which are chiefly used to justify dissent from the Established Church; but they are often held in a slighter degree by religious persons within her pale, who are not directly aware of their tendency, and in whom they do not produce any affect, more than that of lessening their attachment to particular forms.

In the objections thus made to a strict compliance with the ordinances of the Church, there is, as in most other objections, some mixture of truth. It is true, that there is an essential difference between ceremonies ordained by Christ, and those appointed by the Church. It is true also, that forms have been, in many cases, greatly abused, and substituted in lieu of the vital part of religion, to the great injury of the interests of piety. But does the abuse of an institution destroy its proper use? To question the benefit of forms and ceremonies, under proper restrictions, argues an ignorance of the state of the human mind. Religion, though in itself of a pure and spiritual nature, requires, on account of the infirmity of the flesh, to be embodied in forms and ceremonies; and to reject these as useless would be to reject the sabbath, to dissolve the bond of social worship, and even to dispute the propriety of the appointment of the only two ordinances which our blessed Lord has enjoined: a length to which some persons have actually pushed their dislike of forms.

All forms are means; means to produce a given end. If the end be right, the only question remaining is, whether the means be wisely adapted to produce that end. The end proposed by our Church, in the appointment of Lent, is to produce that knowledge of sin, and unfeigned repentance for it, which will excite faith, and kindle love to the Redeemer. For this purpose a particular season is set apart for reflection and humiliation. To deny that such an appointment may be useful, is to deny the utility of all appointed fasts; which are only days appropriated to serious reflection and humiliation. What are sabbaths, but days set apart for religious reflection; and what objection can be made against the appointment of Lent, which does not, as to the question of probable utility, bear with equal force against their institution?

Whoever objects to the utility of set days of humiliation, will probably do it on this ground; that since our affections are not in our own power, it is idle to depend upon forcing them; and that a constrained service is no service at all. But besides that, this objection would be equally valid against the utility of the sabbath, it is built entirely on this fallacy, viz. that it is the *actual exercise* of devout affections, which constitutes the benefit and excellence of religious ordinances. But the truth is, that it is the exercise of the principle, not the emotion of the passions, which is really excellent and useful. It is the ready compliance with the call of duty: it is the earnest, though even unsuccessful, endeavour to excite love and zeal: it is the self-denial with which corrupt affections are resisted. These are of greater price in the sight of God than the most lively flow of affection, kindled perhaps by sympathy, or excited merely by external circumstances operating on a warm imagination.

The propriety, however, of setting apart particular days for peculiar offices of devotion will not perhaps be questioned so much as the right of the Church to appoint them. It would then be reasonable, useful, and conducive to Christian edification for me, as an individual, to devote a day to religious purposes; to that, for instance, of preparing my mind for the better celebration of the death of my Lord: and can it be improper to permit five or ten of my neighbours, influenced by the same good desire, to unite with me in this pious work? Or if they had conceived the design first, would it be presumptuous in them to invite me to join with them in executing their good purpose, or wrong in me to comply with their invitation? Yet is not this the very thing which the Church has done? There is, I allow, a difference in the two cases. The supposition implies only a small number of private Christians: the case which it is employed to illustrate, the whole assembly of the Church.

The one supposes no authority to sanction its recommendations, the other the highest conceivable human authority, that of all the great, the venerable, the good. Although therefore, according to this representation, the ordinances of the Church are not placed on the same footing as divine appointments; yet it is evident, that there is due to them, when not in themselves unreasonable, (a supposition which can scarcely be made) a degree of reverence and obedience, which no good man will refuse to pay.

Upon this footing then stands our observance of Lent. It is an institution in itself evidently reasonable; and it is recommended to us by the highest human authority. It is an appointment almost as ancient as the Church itself. Irenæus, who lived but ninety years after the death of St. John, and who conversed familiarly with Polycarp, as Polycarp had with St. John and other Apostles, informs us, that it was religiously observed in his time, as it also was in that of his predecessors, though with some variety as to its duration. Now whoever duly considers the force with which imperfect obligations, in some instances, may bind; and duly appretiates the value of this observance, will perceive that it bears the highest authority: and to use the words of the Preface to the Book of Common Prayer, "although the keeping or omitting of a ceremony in itself considered is but a small thing, yet the wilful and contemptuous transgression and breaking of a command, order, and discipline, is no small offence before God."

The Church then has set apart Lent as a season for extraordinary humiliation; but having done this, with that wisdom and liberality which so entirely agree with the general tenor of the Christian dispensation, she leaves it to every man's conscience to observe it in that way which appears best to him in the sight of God. Her direction is very concise and simple. Besides the appropriate Epistles and Gospels during that season, she only enumerates, in general terms, among the days of fasting and abstinence, the forty days of Lent.

As it is evident, from the very nature of the case, that she could not intend the whole season to be kept strictly as a season of fasting, so she no where defines what degree of fasting or abstinence shall be used. This must necessarily vary according to circumstances: the weak and sickly, the labouring poor, and those that are dependent on others, could not conveniently comply with any prescribed order. The principle, therefore, is alone laid down, and every man is left to act upon it according to the zeal which he possesses, or the circumstances in which he is placed. The end is clearly proposed and made the subject of prayer: "Give us grace to use such abstinence, that our flesh being subdued to the spirit, we may ever obey thy godly motions in righteousness and true holiness."

Abstinence and fasting are voluntary instances of self-denial. It is the self-denial, then, the mortification of our bodily appetites, the "keeping under our body and bringing it into subjection," which it is the great aim of the Church to inculcate. It is the exercise of holy discipline over ourselves, by which we keep ourselves prepared to make any future sacrifices to which we may be called, or to do promptly what we may be required to do. Thus a soldier trains himself for the service of the field by exercise and discipline. The desire of self-indulgence and present gratification is the grand medium of temptation, and the principal hindrance of the spiritual life. It is proper, therefore, that this should be mortified, that we should shew by something more than words, by voluntary acts of self-denial, that we ever hold ourselves in readiness to fulfil God's will, and that we are vigilant to subdue the flesh.

I can lay down no precise rules for the method in which this should be done. Formerly there was much outward solemnity in the observance of this season. The pulpits in many Churches, during my own remembrance, were hung with black; many persons put on mourning; all public amusements were suspended, a restriction which even yet in part prevails; on Wednesday and Friday salt fish was the principal diet at most tables; and a man would have been esteemed profane who did not regulate his conduct, in some degree, by a conformity to the customs of the Church. Probably, in all this there might be too much attention paid to outward forms: but if this were the case at that period, there is evidently too little paid at the present. Let us

however consider, how a truly pious person may now profitably fulfil the design of the Church as far as is practicable, according to existing circumstances.

I will suppose, then, that to avoid the appearance of ostentation, which in the present age of laxity would not fail to be imputed to him were his profession to be very public, he follows the rule of our Saviour, "Thou, when thou fastest, anoint thine head and wash thy face. That thou appear not unto men to fast, but unto thy father, which is in secret." I will suppose also, that he is truly solicitous to act up to the spirit of the ordinance rather than the letter, and to derive from the present season those solid benefits which it was intended to convey. The first thing which, I think, he would determine upon, besides attendance upon public worship, would be to set apart some stated daily portion of time for peculiar retirement. For instance, let his daily devotions be lengthened, and an appropriate service be added to them. Let him, in a more solemn manner than usual, call to mind his past transgressions, and it would be well if notes in writing were taken, that he might bring more fully to his view their number and heinousness. Let him humble himself before God for these sins, by a form adapted to that purpose, at the same time keeping in view that great sacrifice offered for sin; the benefit of which he hopes to appropriate to himself, by a solemn act of faith, when he celebrates the anniversary of his Lord's death. If his time is at his own disposal, and circumstances will permit it, he may add to this course some stated days for extraordinary retirement and devotion, and if convenient, fasting. With respect to abstinence, he will generally keep a watch over himself so as to retrench, in some degree, his usual indulgencies, and observe a uniform course of self-denial; not in the article of eating and drinking only, but in any other in which he is liable to excess. It is the principle rather than the kind of self-denial which ought to be attended to. The kind will vary according to circumstance and bodily constitution. Abstinence from food is to one person no mortification: his self-denial would consist in restraining his love of company, and idle and frivolous conversation. Another, to deny himself, must check his eagerness of gain, and open his purse liberally to the poor. A third must mortify his vanity, and studiously avoid the occasions of gratifying it. A fourth must resist his indolence, and mortify his love of ease. In a word, while other points of self-denial and abstinence are not neglected, let a man chiefly direct his efforts to subduing his besetting sin. Let him humble himself in those respects in which he has been most remiss, and give authority to conscience in those points in which he has chiefly failed.

Excess is the great evil of the present day. Excess in business, in pleasure, in every pursuit. It is a serious evil attendant upon our extensive commerce and increasing wealth: the whole soul is engrossed by it. Men live, in the metropolis especially, in a continual hurry of business, which leaves them neither a moment for leisure nor a disposition to employ it profitably. By a natural effect, excess in business disposes the mind to excess in amusement, and thus worldly mindedness prevails to such a degree as to be utterly subversive of the christian life. "We toil on in the vain pursuits and frivolous occupations of the world," says an elegant writer*, "till we die in our harness, and then expect, if no gigantic crime stands in the way, to step immediately into the kingdom of heaven: but this is impossible, for, without a previous detachment from the business of this world, we cannot be prepared for the happiness of another." Now it is evidently one use of such a season as Lent to disentangle our thoughts from the world, to teach us to feel its vanity, and to enable us to obtain that spiritual mindedness which is absolutely essential to a Christian state. I shall be told by the man of business, that such an object is impossible, he has not a moment to spare, and his business must not be neglected. But I would reply in the emphatic words of our Saviour, "What shall it profit a man if he gain the whole world and lose his soul, or what shall a man give in exchange for his soul?"

In proportion as a man feels a reluctance to keeping this holy season with solemnity, the necessity of doing it is obviously increased. For if our

Soame Jenyns.

hearts were right, supremely set upon God and spiritual and eternal things, it would require no pains to persuade us to the use of proper means of promoting the interests of the soul. The world possesses an undue place in our affections, whenever we are backward to mortify the love of it. Now it is absolutely necessary that we should love Christ more than the world, more than wealth, more than our life.

If we look to the examples of men, eminent for piety, whose faith we ought to follow, we shall observe very few of them who did not arrive at the height of piety which they attained, by means of extraordinary devotion and fasting. And we see nothing in the present age of relaxation to recommend a departure from ancient forms and ceremonies. It is idle now to declaim against the abuse of forms, for the prevailing evil of the present day is not the abuse of forms but the total neglect of them; not formality but profaneness. If forms have been abused, the neglect of them has been attended with infinitely worse effects both to our character as a nation and to individuals.

I shall only notice further the great advantages which would be derived, in our celebration of the anniversaries of our blessed Lord's crucifixion and resurrection, from a due observance of Lent. With what a deep sense of the number and heinousness of our transgressions, should we be prepared duly to estimate the value of our great redemption! With what self-abasement should we renounce our own righteousness, and rely upon the sacrifice of infinite price paid on our behalf! How prepared should we be to receive the atonement with faith! What lively hope would fill our minds, while we contemplated the certainty of pardon to every believing penitent through the death of the Son of God! With what grateful emotions of joy should we be disposed to celebrate the triumph of the risen Saviour; and with what ardent desire should we devote ourselves to his service, who has bought us with his blood, and whom, therefore, we are bound to glorify with our bodies and our souls, which are his! The benefits which might probably be thus enjoyed, are of such importance as to induce me to hope that no serious person will countenance the too prevailing custom of neglecting to seek them, by compliance with the ordinances of the Church.

I am, SIR, &c.
N. D.

P S. The following prayer may be added during Lent to a person's daily devotions. It is supposed immediately to follow a solemn recollection of transgressions.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, I acknowledge and bewail my manifold sins and wickedness, which, from time to time, I have most grievously committed by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against me; and herein I particularly confess and lament my—*(here insert the particular sins of which you have been guilty.)*—I desire earnestly to repent and to be heartily sorry for these my misdoings. May the remembrance of them be grievous unto me, the burden of them intolerable.

And be pleased, O merciful Father, graciously to pardon my sins for the sake of thy dear Son Jesus Christ. I look to his atonement as the only ground of my hope. May his most precious death be accepted as the propitiation for my sins: and while I humbly endeavour to commemorate his sufferings on the cross, confessing my sins and relying on his merits for the pardon of them, may I receive the full benefits of his redemption, and be interested in the blessings which he communicates to his Church.

And now, O God, I earnestly desire thy blessing upon the means employed by me at this season of humiliation, to strengthen my repentance and enliven my faith in Christ. Vouchsafe me the influence of thy blessed Spirit that I may be enabled by self-denial to bring my body into subjection, and to mortify the lusts of the flesh. Sanctify my seasons of retirement, that I may feel the vanity and emptiness of all earthly things, acquire true wisdom and sound knowledge, and learn to consider spiritual blessings as alone truly valuable. And thus may I be prepared, not only to celebrate the triumphs of my Redeemer's resurrection here below,

but also one day to join the assembly of the saints made perfect above, and with them to glorify his name for ever and ever. Grant this, O merciful Father, through Jesus Christ my Saviour. Amen.

To the Editor of the Christian Observer.

SIR,

FROM what I have heard of your character, I repose more confidence in you than in most persons; and I, therefore, send this second letter for your judgment. But to tell you the truth, I am not quite satisfied. Just after it arrived, our rector happened to call in with the squire, at whose house he had been dining, to fetch Harriet to a little dance in the evening: for he says she has lately become melancholy. I shewed him the letter, and we had some conversation upon the subject. He assures me that my correspondent is enforcing principles which never can answer: that these high sentiments might be all very proper in the days of the Apostles, but that, if they are adopted now, the common intercourse of life can never be maintained. There seemed to be some reason in what he said. Is the path of duty *really* so narrow. May we not accommodate *a little* to the world? Must we be anxious, whether we eat or drink, or whatever we do, to do *all* to the glory of God? These are hard sayings, Sir; but the case is of too much importance to be trifled with; and if this is in truth the duty of a Christian, I trust, that by divine assistance, we shall not be found to shrink from it. Should you publish the letter, I shall conclude that you are favourable to its principles; and your opinion will have great weight with your obedient servant,

MARGARET JOHNSON.

MY DEAR MADAM,

IT was well said by an inspired writer addressing the Deity, "Thy word is a lamp unto my feet and a light unto my path." How many, alas! by refusing to come to the light, stumble on in darkness, till they fall to rise no more. I will not occupy your time with a recital of the vain conceits, which obtruded themselves upon me, while I was anxiously enquiring, What does the Gospel demand of those, who embrace the profession of Christianity? But permit me to warn you that heresy is not confined exclusively to those who bear the name of heretics. If you should ever meet with persons who would persuade you, that a general acquiescence in the truth of the Scriptures constitutes the whole duty of man, believe them not. If others should seek to comprize the Christian character in harmlessness, good intentions, and a tolerable reputation, I do earnestly intreat you believe them not; but consult the oracles of God. You will there find, that without holiness no man shall see the Lord. "As he, who hath called you, is holy," saith the Apostle Peter, "so be ye holy in all manner of conversation; because it is written, be ye holy for I am holy." Now what does this holiness imply? A mere reformation of the external character? A fair and specious appearance in the eyes of the world? This we have hitherto imagined to be the sum of our duty. But is it not as clear as the noon-day sun that, if the heart is the source of pollution, the reformation must extend to the heart? If that, which cometh from within, defileth, must not the fountain of defilement itself be cleansed and purified? Does God charge his angels with impurity, those exalted beings, who do his will in heaven, freely, fully, and perpetually, without one jarring passion to interrupt the harmony of those blest abodes, and will he consider man as a creature pure and holy, while his understanding is darkened, his will depraved, and his affections fixed upon forbidden objects? Surely not; the common sense of every one, who seriously reflects upon the subject, must revolt at an idea so palpably absurd. The understanding must be enlightened; for "spiritual things are spiritually discerned:"—"the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." And the prayer of the psalmist is ever to this effect, "Open thou mine eyes;"—"Give me understanding, and I shall keep thy law." The will must be brought into due subjection to the divine authority: the practical language of the Christian should be,

"Not my will but thine be done." The affections are to be elevated, and their object to be changed: "Set your affections on things above, not on things on the earth." Nor is it to be imagined for a moment, that occasional fits of holiness, (if indeed the thing were possible) can satisfy the high injunction. We are to be "holy in all manner of conversation;" to seek for a full conformity to the mind of our Saviour; to guard against every inlet to evil, and under all circumstances, and on all occasions, to bring forth the Fruits of the Spirit; to exhibit in our whole conduct that "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," against which there is no law. A superficial reader of the Scriptures could hardly conceive the very lofty tone in which our duties are enjoined. Not to trouble you with many proofs of the assertion, I shall produce only two; the first is from St. Paul, and forms the conclusion of one of the most impressive compositions, which the world can furnish. "Therefore my beloved brethren, be ye *stedfast, unmoveable, always abounding* in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." The second cannot be considered without a deep sensation of reverence and awe. It is the command of Christ; "Be ye therefore perfect, even as your father, which is in heaven is perfect." You will, perhaps, demand of me, whether it is possible for a Christian to attain perfection on this side of the grave. I understand it has been a matter of great discussion with men far wiser than I am: it is sufficient for me to know that I must seek to be transformed into the image of Christ; that whilst I have one evil thought or one unsubdued passion, I cannot rank in holiness even with the angels; and that whatever may be my attainments, I have not risen to the standard of deity, but must still "press toward the mark for the prize of the high calling of God in Christ Jesus."

You will readily anticipate two remarks, which immediately result from this concise statement. The first is, that the life of the Christian is a life of watchfulness and self-denial. It is necessary to be ever on the guard: temptations to sin perpetually assail and must be perpetually avoided or repelled. The service of Jesus Christ admits of no compromise, and will suffer no accommodation; we must lay aside *every* weight and the sin, which doth so easily beset us, and run with patience the race that is set before us. Whatever be the sacrifice it *must* be made; "If thy right hand offend thee," saith the author of our salvation, "cut it off;—"if thy right eye offend thee, pluck it out." Half measures can never make a Christian: the whole earth must be engaged in the cause, and all the energies of the soul called forth into vigilant and active exertion.

The second remark is, that no human power can be equal to such an undertaking. The words of Christ are, "Without me ye can do nothing:" and St. Paul assures us, that we are not "sufficient of ourselves to *think* any thing as of ourselves; but our sufficiency is of God." I have seen what learning and philosophy can do; and even if the Bible were not in existence, I would be bold to say that they cannot effect a change like this. They have doubtless their value: but when I hear, what indeed I frequently *do* hear, that human learning possesses such an improving quality as gradually to ripen into piety and virtue, I know it to be a noxious and dangerous error. I am confident that no earthly attainment whatever can renew the heart. In proof of this assertion, I would appeal to modern experience: I have been acquainted with many literary characters, who were an ornament to society; but I never yet knew one, who did not lower the standard of holiness, if he looked solely to his own exertions without seeking to be taught of God. I would appeal to the history of former times: the mild spirit of Socrates differed as widely from the mildness of St. John as pride differs from humility. I would appeal to the confession of St. Paul, a pharisee of the strictest order, and a man of eloquence and learning: "If any man thinketh that he hath whereof he might trust in the flesh, I more; but what things were gain to me, those I counted loss for Christ; yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ and be found in him, *not having mine own righteousness,*

which is of the law, but that which is through the faith of Christ, the *righteousness of God by faith*."—"By the grace of God I am what I am." I would appeal to the positive decision of Scripture: "Every good and perfect gift cometh down from the Father of Lights;"—"ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus and by the Spirit of our God." To these passages I might add a hundred more; but I will simply refer you to the last chapter of the Epistle to the Ephesians, where you will see the need of divine guidance and support inculcated in the strongest terms.

If you are not alarmed by the account which is now before you, and which I am firmly convinced agrees with the doctrines of inspiration, I will proceed in another letter to shew you how this state is to be attained. In the mean time, lest you or Miss Harriet should shrink at the prospect which I have placed in your view, permit me to inform you, that if you would fully estimate the excellence of the Christian's life, you should look not merely at his duties and his trials, but also at his enjoyments. To the followers of Christ even on earth there are exceeding great and precious promises; and their hope is full of immortality. The blessing of peace may be esteemed the last legacy of our Saviour to his disciples; and all who truly embrace the profession of his religion still find, that "her ways are ways of pleasantness, and all her paths are peace." Her consolations are superior to the accidents of time and place; and "though the fig-tree should not blossom, neither should fruit be in the vines; the labour of the olive should fail, and the fields should yield no meat, the flock should be cut off from the fold, and there should be no herd in the stalls," yet would the owner of this sacred treasure rejoice in the Lord, and joy in the God of his salvation. "What striking lessons have we had," to use the language of an eloquent * writer, "of the precarious tenure of all sublunary possessions! Wealth and power and prosperity, how peculiarly transitory and uncertain! But religion dispenses her choicest cordials in the seasons of exigence, in poverty, in exile, in sickness, and in death. The essential superiority of that support, which is derived from religion, is less felt, at least it is less apparent, when the Christian is in full possession of riches and splendour, and rank, and all the gifts of nature and fortune. But when all these are swept away by the rude hand of time, or the rough blasts of adversity, the true Christian stands, like the glory of the forest, erect and vigorous; stripped, indeed, of his summer foliage, but more than ever discovering to the observing eye the solid strength of his substantial texture."

I am, my dear MADAM,
Your's, &c.
C. J. H.

* Vide Wilberforce's Practical View, &c. p. 460, 4th edit.

To the Editor of the Christian Observer.

IN Ridley's Life of Ridley is given an account of the executions for high treason, which took place on the accession of Queen Mary, in consequence of the unsuccessful attempt made to place Lady Jane Grey on the throne. Some parts of this account seem to me well adapted to convey useful instruction; and if you should be of the same opinion, they will, doubtless, obtain a place in your Miscellany.

The Duke of Northumberland was the first who suffered; after having, probably in the vain hope of saving his life, abjured the protestant religion and eagerly embraced Popery.

"The next who was beheaded was Sir John Gates, who, though in hopes of pardon he had consented to hear mass, did not profess himself of the Roman religion: but in the following speech recommended the serious and profitable reading of Scripture, with a design of being governed by it; sensible from his own experience of the mischief to which light and vain minds might abuse it. 'My coming hither this day, good people, is to die; whereof I assure you all I am well worthy; for I have lived as viciously and wickedly all the days of my life, as any man hath done in the world. I was the greatest *reader* of Scripture that might be of a man of my degree; and a *worse follower* thereof was not living; for I did not read to the intent that I might be *edified* thereby, nor to the glory of God;

but, contrariwise, arrogantly, to be seditious, and to *dispute thereof*, and privately to interpret it after my own brain and affection. Wherefore, good people, I exhort you all to beware how, and after what sort, you come to read God's Holy Word, for it is no playing game to meddle with God's Holy Majesty, and not to follow your own conceptions. For look as the bee of one flower doth gather honey, and the spider poison of the same, even so you, except you *humble* yourselves to God, and *charitably* read the same to the intent to *edify* thereby, it is unto you poison and worse: and better it is to let it alone*.' Then he asked the Queen's Highness forgiveness, and all the world, and desired the people of their charities to pray unto God with him for the remission of his sins; and submitted himself to the block, receiving three blows before his head was off.

"The last was Sir Thomas Palmer, who professed his whole confidence of salvation only in the merits and satisfaction of Christ; and died with that humility and peace of mind, which nothing but the spirit of the Gospel can inspire. He stepped forward, and with a smiling countenance said, 'Good morning to you all, good people. You come hither to see me die; and moreover you come to see what news I have: marry, I will tell you. I have seen more in yonder terrible place (pointing to the Tower) than ever I saw before throughout all the realms that ever I wandered; for there I have seen God, I have seen the world, and I have seen myself; and when I beheld myself, I saw nothing else but a piece of vile slime and clay, full of corruption and iniquity. I saw the world, nothing else but vanity, and all the pleasures and treasures thereof, nothing worth. I saw God omnipotent, his power infinite, his merit incomprehensible. And when I saw this, I most humbly submitted myself unto God, beseeching his mercy and pardon for mine offences; and I trust he hath forgiven me. For *he called me once or twice before, but I would not turn to him*: but even now by this sharp messenger of death he hah called me to himself. I trust the riches of his mercy shall spread over me, and save me. And I do here openly profess before you all, Christ to be the very Son of God the Father, born of the Virgin Mary, who came into the world to fulfil the law for us, and to bear our offences on his back, and suffered his passion for our redemption, by the which I trust to be saved'."

The biographer, from whom the above account is extracted, after having described the admirable conduct of the Lady Jane Grey during the whole of her imprisonment, and at the time of her execution; a conduct which witnessed "how strong she was in the faith of Christ, and what victory over the world and death such a faith is able to give," makes the following judicious reflections on these several executions.

"We shall rarely meet with so useful a variety as we find in the deaths of these four persons. The *outward professor* of reformed religion, who is a Protestant only for worldly interest, when crosses and afflictions happen, is presently offended; and being a *stranger to the power of faith*, is ready to part with it on the slenderest hopes of advantage, and at his wits end when he finds he must *leave this world on which alone he had set his heart*: so died the wretched Northumberland! In Sir John Gates we see a man *convinced of the truth of the Gospel, yet conscious of having abused the knowledge of it to the purposes of vanity and contention*, trembling at the consequences of such a profane and ungrateful return. He only discerns more clearly the horrors of that destruction which he is sensible he has deserved. While the more profligate liver, in whom the *good seed has been sown*, although *for a long time smothered*, (rather neglected than abused) when it is opened by the grace of God through his merciful afflictions, grows shocked at his own vileness and unworthiness; and from this abasement views at once with dread the offended majesty of God, and with admiration the great love of a Redeemer, and is urged to embrace him with a lively faith, and to die well pleased in such a confidence. His sharp afflictions were *necessary* to his health. Such a picture we had in Sir Thomas

* Let this speech be duly weighed by all who would search the Scriptures, with the view either of excusing their vicious propensities, or sanctioning violence, oppression, deceit, or falsehood.

Palmer. But where a true Christian faith had *uniformly* produced a Christian life, with what *triumph* did it trample on the sting of death, and spread a glory round the Lady Jane, that eclipsed the faint lustre of the superstitious and cruel Queen Mary on her throne."—Ridley's Life of Bishop Ridley. 4to. pp. 421, & seq.

BOETHOS.

MISCELLANEOUS.

EXTRACTS FROM AN UNPUBLISHED TOUR.

(Continued from Vol. III. p. 280.)

ROME.

We entered Rome by the Flaminian gate, were civilly searched, and settled ourselves early in the evening at the *Benedetto*, near the *Piazza de Spania*. After supper, the moon shining bright, I strolled through several of the streets, and indulged those serious thoughts which crowded upon my mind. I hardly know if ever I found myself in a more pensive mood. Indeed it is scarcely possible for a person to be otherwise, when he considers that he is treading over spots distinguished by the most important and most solemn transactions recorded in the annals of human history. We behold, with awful astonishment, the vast remains of a city, which was once the great mistress of the world, and had reduced, under the yoke of the most absolute slavery, nations, which in subsequent ages have risen to the summit of power and opulence. We view them in silent wonder: the mind is lost in a maze of contemplation; and cannot follow the rapid succession of magnificent ideas which the interesting scene excites. We often meditate on the instability of worldly greatness; and are continually moralizing on the vanity of earthly glory; but it is seldom that we are deeply affected by our own abstract meditations, founded on the relation of the poet, the orator, or the historian. But here our very eyes behold the ruins of a city once the admiration and the terror of the universe. Here it is, that the decay of human grandeur appears in all the majesty of desolation, and makes the most forcible impression on the mind. The impression on the minds of youth must be peculiarly powerful; for so general is the study of the classics in modern times, that most young persons are better versed, and more interested, in the history of the Roman republic, than in the annals of their own country. From the age of ten to fifteen the Senate of the *Patres Conscripti* is better understood than that of British Commoners, and the Roman capital is far more familiar to our young countrymen than the English metropolis. Rome, in short, is generally the first nation of which we form any adequate idea; and none but the ignorant are strangers here: *Civitas*, says Tully, *in qua nemo hospes nisi barbarus*. Least of all can a Christian contemplate, without the most devout and affecting sensations, that city, in which the great Apostle of the Gentiles witnessed a good confession of the hope that was in him; and where such companies of holy martyrs gave evident proof that they loved not their lives unto the death. A glow of devotion must diffuse itself over the soul, when we consider, that perhaps some glorious confessor, or some suffering saint, has consecrated by his blood the very spot over which we tread. The contrast between the government and genius of antient and modern Rome must furnish much matter for contemplation. It is scarcely possible for the mind of man to conceive two things more opposite than a Pope and a Consul, two assemblies more dissimilar than a Conclave of Cardinals and a Senate of Romans, or two nations more heterogeneous than a Nation of Freemen and a Nation of Slaves.

On the 1st of November, we began to explore the curiosities of this city, attended by the Abbe F———, an able antiquarian. After viewing a variety of antiquities, the fame and profusion of which are notorious, we came to the temple of *Pax*, a majestic ruin, consisting of three large plain arches, which now serve the purpose of a stable for cattle on market days,

This was one of the most extensive buildings at Rome: it was begun by Claudius, and finished by Vespasian when returned from the conquest of Judea. In this place were deposited the spoils of Jerusalem, and the sacred vessels of the temple. Titus's arch is not much embellished. It is adorned underneath like that of *S. Severus*. There were two inscriptions on this arch formerly: at present only one remains. "Senatus Populusque Romanus Divo Tito Divi Vespasiani Filio Vespasiano Augusto." Our Abbé, however, fortunately procured me a copy of that which was destroyed.

"S. P. Q. R.

Imp. Tito Caes. Divi Vespasiani Filio Vespasiano Augusto. Pont. Max. Tr. Pot. X. Imp. XVII. P. P. Principi suo qui Præceptis Patriæ Consiliisq; et Auspiciis Gentem Judeorum domuit et Urbem Hierosolimam omnibus ante se Ducibus Regibus Gentibus aut frustra petitam aut intentatam delevit." The bas relief of this arch proves it to have been erected as a triumphal one after the destruction of Jerusalem: and, as such, it is an interesting object to every Christian spectator, who beholds in it an undoubted and most extraordinary monument of the accomplishment of our Saviour's prediction, relative to the once favoured city of the chosen people.

A few paces from the arch of Constantine, which we likewise examined, is the famous Flavian ampitheatre. We spent some time in viewing its several parts, the rows for the Senators, for the Equestrian Order, for the common people, &c. It is twice as large as that at Verona, although, by no means so perfect. It had four grand entrances which we could plainly distinguish; and might easily contain 180,000 spectators. We sat down on one of the highest benches for a quarter of an hour, amusing ourselves with beholding the area below, which is a complete oval; nor could we forbear admiring how excellently it was calculated to afford a full view of the games, combats, &c. to such myriads of spectators. This amphitheatre was begun by Vespasian and finished by his son Titus. The inside is now, like other monuments of antiquity, consecrated by the erection of a crucifix in the middle, as well as by thirteen chapels erected to the memory of the martyrs who were murdered on the spot. Over the entrance is the following inscription:

"Amphitheatrum Flavianum Triumphis Spectaculisq; insigne, Djis Gentium impio cultu dicatum, Martyrum cruore ab impurâ superstitione expiatam, ne Fortitudinis eorum excideret Memoria, Monumentum a Clemente X. P. M. An. Jul. 1675."

Nov. 4, we were entertained with a sight of the Pope, who, attended by the cardinals, assisted at mass in the Church of St. Carlo Boromeo, it being the festival of that saint. It was the first time I had ever seen a true specimen of ecclesiastical pomp; and I was exceedingly struck with the amazing display of magnificence, which appeared throughout the whole of the procession. The Pontiff himself appeared in far greater state than any secular monarch. The gracefulness of his figure, and the serenity of his countenance, added much to the dignity of his appearance, and altogether might be deemed sufficient to have awed even an English mob into the most implicit and profound veneration for ecclesiastical authority. But the extravagant brilliancy of the whole seemed to savour much more of the church triumphant, than of the church militant.

We spent considerable time in viewing many of the other specimens of antiquity and the arts, especially the master-pieces of painting which abound in this theatre both of ancient and modern curiosity. The Church of Sta. Maria, where the *Festa degli Morti* is celebrated during the first eight days of November, is entitled to peculiar attention. There are two chapels under ground decorated with bones, skulls, skeletons, &c. One of them is very curious. Dead bodies and skeletons are placed in various postures, and represented in different dresses. Two, in particular, struck my fancy exceedingly. A youthful figure with dishevelled hair, clothed in a silken garment, is stepping with haste over an open grave, filled literally with dead men's bones, and all uncleanness. Death, represented by a tall skeleton, with a crown on its head, and a long scythe by its side, seizes the flowing robe of the youth with eagerness, and is pulling him back into the opening grave. Out of the mouth is the following label:

In vano mi fuggi et Gioventude implori,
E giunto suo tempo, sequimi et mori.

which may be thus translated:

> In vain you plead your youth and fly,
> Your hour is come, descend and die.

In another part of the chapel is represented the slaughter of the Israelites by the destroying angel, as a punishment for David's having numbered the people. The royal penitent, forsaking his throne, is kneeling before the Lord, and lifting up his eyes towards heaven in the bitterness of his soul. Out of his mouth proceed these words, which seem to be suspended in the air, *Ego peccavi et inique feci.* At a small distance the people are represented burying their dead, which lie scattered up and down the cemetery. This is formed of bones, and consecrated earth; and the corpses are some of them real, and some only artificial. The several circumstances which one may easily suppose to have happened on that melancholy occasion are well imagined. The destroying angel is represented as returning to heaven, and sheathing his sword, on receiving the command to stay his hand, which is expressed by a label issuing from a circle of glory with this inscription, *Sufficit, nunc contine manum tuam.* The sconces and lamps which illuminate these subterranean chapels are all made of human bones.

Something more than two miles from the gates of the city on the Appian way is the Church of St. Sebastian, under which are the famous Catacombs, or subterranean passages, where the first Christians hid themselves in the times of persecution, and which served as burial places to numbers of martyrs. We entered, accompanied by a monk belonging to the Church; and, by the assistance of a few wax candles, groped along tolerably well. The passages are in some places so low, that one is obliged almost to creep on all fours; and there are so many different turnings and windings, that, without an experienced guide, a person would pay dearly for his curiosity, as it would not be possible for him to find his way out again. In several places we discovered chapels, where the primitive Christians celebrated their devotions in private, and on each side we observed rows of sepulcres cut out of the stone, some of which were adorned with inscriptions, palms, and crosses. Sometimes we observed a phial for the blood, which is a sure sign of martyrdom, and many of the graves were full of ashes and bones. Our monk told us, that no less than 170,000, martyrs were buried in this cemetery, which extends (as it is supposed) many miles over the *Campagna* of Rome, and some say even to the sea shore. It is conjectured that they were originally quarries, and enlarged by the Christians who took refuge there.

The Church of St. Paul is one of the largest in Rome, and is paved with the fragments of antique stones inscribed with a variety of Roman characters. Some uncertain but natural traditions are attached to this, as to every other sacred edifice, in the papal metropolis.

But the Cathedral of St. Peter would require the most elaborate description, had it not already been the subject of so many pens. A few observations, however, concerning it may not be improper. The first appearance of this building excited no uncommon admiration, and I began to think that, like most other curiosities, it had been greatly exaggerated. But the farther I proceeded the higher idea I began to entertain of the magnificence of this stupendous edifice: the more accurately I examined the separate parts the more I admired the elegant proportions of the whole, and the exquisite execution of every ornament belonging to this *chef d' œuvre* of architecture. The spaciousness of the structure advanced upon me every step I took, and its height seemed to increase in the same proportion. I soon discovered the reason of this pleasing deception, and could not refrain from admiring the skill of the architect who effected it, by placing the dome at such a distance from the entrance, that only a glimpse of it appears at first, but upon a nearer approach it gradually opens upon the view in all its majesty, and at the same time enlarges the appearance of the whole edifice. The site of this building was occupied in the time of Nero by a Circus, and according to Suetonius was the theatre of the persecution under that infamous prince. Constantine built the first Church on this consecrated spot. But this edifice falling to decay, Julius II. undertook to rebuild it in the beginning of the sixteenth century. Of the numerous statues, pictures, &c., which

embellish this christian temple, one of the most remarkable is an antique bronze statue of Jupiter, on the left hand, near the middle, now consecrated; and, by a glory round the head, transformed into an image of St. Peter, which no long time ago is said to have miraculously restored a lame man to the use of his limbs. When I first saw it an elderly woman was hugging and kissing the toes with all imaginable eagerness. The statuary throughout the whole of this building is in general much esteemed: the niches are filled with colossal statues of the founders of all the different orders in the Romish Church. But, in my opinion, they are all exceeded by the figure of a dead Christ, executed by M. Angelo at the age of twenty-five, and preserved in a small chapel near the door. It is much to be lamented, that there is scarcely sufficient light to admit of an exact examination of all its beauties; for defect it has none. The most critical connoisseur has not yet been able to discover the least blemish or imperfection in this exquisite piece of sculpture. The admirable productions of human art, lavished so prodigally upon this superb edifice, would be viewed with purer satisfaction, were they not either derived from, or intended to promote a superstition, which, although founded upon Christianity, and assuming exclusively the name, is most hostile to that sacred religion, obscures its evidence, degrades its majesty, and corrupts its truth.

The next object claiming peculiar attention is the Pantheon. This is the most entire and beautiful temple of the ancients now existing. The portico was added by M. Agrippa, son-in-law to Augustus, and is supported by sixteen Corinthian pillars, upwards of thirty feet high. The edifice itself is reckoned one hundred and sixty feet high, and about one hundred and eighty in diameter. It is lighted by a large aperture at the top, which is always uncovered; so that there is a necessity of having a drain in the middle of the area, which, when the rain falls in greater quantities than usual, is sometimes overflowed. The roof is divided into numerous square compartments; and was formerly of a brownish colour: but the ecclesiastical services (for this building has been converted into a Church and dedicated to the Virgin) requiring greater light, it has very unclassically been whitewashed. The sides of the temple are decorated with fourteen large pillars of yellow marble, which are fluted and in perfect preservation. In the upper part of the Pantheon were placed the celestial gods, in the lower the terrestrial, and in that, which is now covered by a new pavement, the household. In the Church I observed the tomb of Raphael, with his bust over it, and an inscription.

The Mausoleum of Augustus must not pass unnoticed. We visited that Roman receptacle of the ashes of so many worthies, particularly those of the great and good Germanicus. The building is of a circular form, and is now a garden belonging to the palace *Correa*. I measured the diameter, and found it to be somewhat above forty paces. The middle part is at present in tolerable preservation. The chambers underneath, for the reception of the ashes, are but a little decayed by time. In its original state it was a superb pile of building. There were no less than twelve different entrances, adorned with wrought marble; it was divided into three different stories; and from the top to the bottom it was planted with evergreens. Three walls surrounded it, and behind was a grove cut out into pleasant walks. In contemplating this repository of Roman heroes, those beautiful lines, which probably allude to it, naturally present themselves:

Quantos ille virùm, magnam Mavortis ad urbem
Campus aget gemitus! vel quæ, Tiberine, videbis
Funera, cum tumulum præterlabere jacentem!

To the Editor of the Christian Observer.

THOUGH I am not a great frequenter of taverns it is my custom to attend some public dinners, and in the few instances in which I have been steward, I have endeavoured to suppress a practice which I take to be extremely common, that of ordering game to be furnished by the tavern-keeper in the same manner as any other provision. The legislature has strictly prohibited the practice of poaching, and I am persuaded that the breach of the law, in this instance, is very apt to lead to the violation of it in others, a

sentiment in which I am persuaded that few persons will differ from me. Nor is this all. By the 28 Geo. III. c. 12. and 5 Anne c. 14. § 2. "If any person shall *sell* any hare, pheasant, partridge, moor-heath game or grouse," he is liable to a penalty of five pounds. How are we then to account for that open violation of these acts which so frequently takes place. I apprehend that it is only to be explained by admitting that there is a general laxity of principle among us, and that even when the slight temptation of pleasing the palate offers itself, both the law of the land is set at nought, and the profession of a poacher is encouraged without scruple; a profession which, as it has been well observed, is not only evil in itself, but is also commonly the beginning of a generally lawless life.

I think that it may well become the Christian Observer, whose object it is to promote reverence for the law as well as universal uprightness, to remind people of the evil of such customs as that of which I have spoken. Grave magistrates, if I mistake not, sometimes partake of the very hare, for the sale of which they are bound by their oath, if required, to levy a fine on the offender, and are occasionally seen to smile, as they read in the bill of fare, the false name of a long roast, &c.

Surely a consistent Christian, whether magistrate or not, will be afraid even of partaking of a luxury, the procuring of which necessarily involves an act of criminality in his fellow-creatures. How clearly does that expression of the apostle apply to this case, "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

A. B.

To the Editor of the Christian Observer.

I INFORMED you some time ago (vide our Number for Septemper, 1803) of the institution of a society for promoting immorality, vice, and irreligion. I then detailed to you the speeches which took place on the occasion of the choice of a chairman, and observed that a committee had been appointed to prepare a report to the next general meeting, on the best means of forwarding the objects of the society.

I now proceed to fulfil my engagement to send you a copy of that report, not doubting that the Christian Observer will use his best endeavours to expose and counteract the projects of this common enemy.

"*Report of a Committee of the Society of the Friends of Immorality, Vice, and Irreligion, specially appointed to consider the best Means of promoting their Cause.*

"Your committee proceeded with all due diligence to the execution of the duty delegated to them by the society: but the subject submitted to their consideration proved to be of such vast extent, and appeared to call for so much consideration, and such extreme delicacy, that they thought it necessary to employ a considerable portion of time in preparing the report which they shall now presume to lay before the general body. Your committee, in the course of their proceedings, have uniformly borne in mind those useful hints which were given at the last general meeting, viz. that in order effectually to promote the views of the society, every endeavour should be used 'to mislead, pervert, and confound; to put virtue for vice and vice for virtue; to give bad names to good things and good names to bad ones; by guarding men against extremes, to convince the world that vice *in moderation* is the only practicable virtue; and to encourage the weaknesses and errors of those whom we cannot wholly pervert to our purpose:*' and they determined to keep these excellent suggestions in view throughout the whole of their deliberations.

"One chief impediment to the success of your plans arises, as your committee conceives, from the regard still paid to that book which fanatics call 'the Word of God.' To supersede, discredit, and pervert that book, appears therefore an object of the first magnitude, and it is the point to which your committee will now proceed to call the attention of the general meeting.

"Your committee, however, beg leave, in the first place, to record their deliberate opinion, that any direct attempt to disprove the truth of Scripture would probably be fruitless; and would certainly, under existing circumstances, be a misapplication of the labour of this society. Human ability has

* Christian Observer for 1803, p. 535.

been tried to the utmost in the combat against Revelation. The efforts of Bolingbroke, Voltaire, Hume, Gibbon, Paine, and all the modern illuminati, though they have produced some brilliant effects in France, have in this country answered little other purpose than that of calling forth such vigorous resistance, that the cause of infidelity has probably rather lost than gained in the contest. It is true that Leland and Leslie are no more, but Paley, Watson, and Porteus are still alive, and every fresh combatant on our side serves but to call forth some new champion on the other.

"But although the prospect of invalidating the evidence of Christianity by open argument be thus discouraging, let not the society suppose that the hindrances which the Bible opposes to our progress are not to be overcome by any other expedients. To prevent the free circulation of the Bible, as the Papists so successfully have done, is an object worthy of your institution. This object may be at least forwarded by endeavouring to sow discord and distrust amongst any body of men, who may have associated for the purpose of its dissemination. It may be even possible, for example, for some anonymous pamphleteer, by loudly professing his zeal for the Church, and declaring that a Bible given away by a Dissenter is contaminated by his very touch, and made thenceforth to inculcate heresy, to communicate an alarm to the minds of timid men, and induce them to withdraw their names from a Bible society.

"Much of the efforts of your society, however, should be directed to burying the Scriptures in oblivion. Already they are nearly superseded in many families, professing themselves Christians, and in others are confined to the use of children.

"Your committee are of opinion that it would greatly conduce to the ends of the society to give a more general currency to the sentiment which has already begun to prevail; namely, that it is a part of Christian humility completely to conceal religion; and that the Bible, therefore, ought to be alluded to as sparingly as possible. Respect for the Holy Scriptures may be even advanced as a plea for never naming them in any public meeting, nor in any polite circle, nor among any body of the learned, nor in any mixed company nor even in the large family party. Your committee conceive, that great progress has already been made in reducing this rule to practice among certain classes of society; and the result, as they have little doubt, will prove highly favourable: for if *human nature* be but *sufficiently let alone;* if it be but delivered from the controul of religion, it will proceed of its own accord, and with an almost incredible rapidity, to the perpetration of all those vices and immoralities which it is your object to encourage.

"Your committee further recommend, that all who have once read the Bible should be advised to lay it on the shelf for the rest of their lives, on the ground that they already know its contents; and that at least the perusal of it should in all cases be strictly confined to Sunday.

"Your committee, however, are aware, that there is still a large class of persons, whose attachment to the Scriptures is far too deeply rooted to be shaken by such means as these. Your policy, with respect to them, will be to profess an attachment to the Scriptures as strong as their own; to maintain, with them, that religion is the only foundation of morals, and the Bible the sole rule of duty: until having thus established a character for venerating the Bible, you have it more completely in your power to deprive that book of its efficacy and meaning, and to pervert it to your own purposes by confounding the judgment, misleading the imagination, or exciting the passions of those who believe its contents.

"With this view in discussing the doctrines of Christianity, it ought to be your endeavour to make some one truth stand in the place of every other. Let grace, for instance, be so exclusively dwelt upon, that the very name of works shall carry a suspicious sound. Or let works be so exalted, that faith and grace may seem to be of no account. Let nice distinctions also be much insisted on. Let 'fate freewill, foreknowledge absolute,' become the familiar topics of conversation. Let a metaphysical view be taken of all doctrinal points. Let the popular language of Scripture be made to supply materials for endless debate; and let as much asperity as possible be infused into theological controversy.

"But this perversion of Scripture need not be confined to the doctrines which it propounds. It may be extended to the facts which it records, the characters which it describes, and the precepts which it inculcates.

"In order to prevent the natural and obvious application of a recorded fact, such, for instance, as that of the fall of man, let the transaction be represented as merely allegorical.

"In order to turn the characters of holy men who are celebrated in Scripture to your advantage, let their faults be held up to imitation, and let the following rule of interpretation be applied to them, viz. 'That whenever any given conduct in Scripture is described without any expression of disapprobation or censure, we are to conclude that such conduct is permitted; and that when such conduct is described as attended with success or reward, we are to conclude that it is enjoined.' According to this principle of interpretation, Concubinage may be defended by many precedents, and polygamy by many more: king killing may be justified by the examples of Ehud and Jehu; the massacre of prisoners by that of David; and drunkenness and incent by those of Lot and Noah. On exactly the same grounds may the use of deceit be shewn to be a good and lawful expedient for accomplishing laudable ends. The duty of practising deceit in such cases may be inferred from 'the deceit put by Joseph upon his brethren, the deceit of the Egyptian midwives, the reward of Rahab for receiving the spies with peace; the deceit of Michal to save the life of David,' &c. &c. And should these instances be objected to as inconclusive, the example of Christ himself may be brought forward as favouring the practice of deceit, in the same manner in which it was adduced by the French jacobins to sanction their revolutionary attempts. 'His teaching by parable may be represented as a covert, disguised, and indirect mode of surprising or entrapping men into instruction,' and '*his making as though he would have gone further* (Luke xxiv. 28.) as a feint or stratagem for effecting his ends.' These instances may be shewn to 'make out the strongest of all cases; for OMNIPOTENCE is not subject to the necessities of his creatures;' and it may thence be inferred, that 'HE even preferred crooked means to those which were direct and straight forward, in order, that by the assistance and light of his own example, a rule of human conduct might be deduced.' And should this reasoning be resisted, let those be boldly charged with blasphemy and impiety who by such resistance 'condemn the *real conduct* of Christ *.'

"In order to overthrow the *precepts* of Scripture, let it be shewn to some, that a strict obedience would be inconsistent with the state of society, and that more is commanded than can be fulfilled. To others let practical points be represented as mere moral

* Lest I should be accused of over stepping all the bounds of probability in attributing to any men a mode of reasoning similar to that which is employed in the above paragraph, allow me to state that the passages which are there marked as quotation, are taken from a printed letter lately circulated among the members of the Society for the Suppression of Vice by some person who, as one might suppose, intended to bring that useful and respectable society into disrepute with the public. It is difficult on any other ground to account for the distribution of this paper; which, besides the very singular arguments already quoted in the text; maintains that truth is an adjective or quality, and not a substantive; that when persons have no right to know the truth, there is no harm in telling them a lie; that there is an essential difference between an untruth and a lie; with other dogmas equally novel and extraordinary.

This printed paper, seems to have been written with reference to a discussion that was to take place at a meeting of the Society for the Suppression of Vice on the 18th of February last; the particulars of which are detailed at some length in the British Press of the following day. The question to be discussed was, whether artifice should, in any case, be employed by the Society in order to bring to justice certain heinous offenders against the laws. The affirmative of the proposition is maintained in the paper referred to, but in such a manner as must have proved highly offensive to the respectable persons whose decision it was intended to influence. All who are concerned for the best interests of the community, and are acquainted with the valuable services which have been rendered to it by the Society for the Suppression of Vice, must feel a high respect for the individuals who compose it; and it is with pleasure I add, that it appears from the British Press, that the question respecting the lawfulness of artifice was likely to be decided in a way satisfactory to those who disapproved of its use.

observances; moral observances as heathen ethics; and heathen ethics as the great obstacle to the progress of the Gospel. Any mode, indeed, of construing which differs from that employed in every other book will serve the purpose of perverting Scripture; and the varying humours of different men should all be equally indulged. Some by moralizing, some by philosophising, some by systematizing, and some by spiritualizing, may corrupt the sacred text; and the discordant meanings thus introduced will be of admirable use both in exciting the laugh of infidels, in perplexing the minds of the simple, and in finally leading to that general disuse of Scripture which ought to be our first object.

"Your committee will not detain the society at present with any farther details. In their next report, they will probably resume the consideration of some points which have now been but briefly touched upon, and they may also suggest some additional means of carrying into effect the important objects for which you have associated. In the mean time, if the members of this society will proceed, with their accustomed zeal, to reduce to practice the various rules for promoting their cause which have been recommended by your committee, your committee entertain little doubt that when you next meet, they will have occasion to congratulate you not merely on the excellence of your plans, but on the success of your efforts."

I need scarcely add, Mr. Editor, that the report which I have now communicated, would be very likely to obtain the unanimous approbation of a society such as I have supposed.

Your's,

S. P.

REVIEW OF NEW PUBLICATIONS.

A Guide to the Church; in several Discourses: to which are added, Two Postscripts; the First, to those Members of the Church, who occasionally frequent other Places of Public Worship; the Second, to the Clergy. With a new Introductory Preface to the Reader. By the Rev. CHARLES DAUBENY, Archdeacon of Sarum. 8vo. pp. lv. and 455. Second Edition. London, Rivingtons, 1804.

An Appendix to the Guide to the Church; in several Letters; in which the Principles advanced in that Work are more fully maintained, in Answer to Objections. By the same AUTHOR, pp. iv. and 528. Second Edition.

WE trust that our readers will not object to renew their acquaintance with Mr. Daubeny, upon the occasion of the re-impression of his principal, best executed, and most interesting work: a work, which made its first appearance before we had assumed our critical character, and which, for that reason, we have had no opportunity of formally introducing to their notice at the proper time. Our remarks, however, will be the less extended, both because the second, or any subsequent edition of a work seems to require less notice than the first, and because the strictures, which we have already made upon other performances of this gentleman, will bear an easy application to many parts of his present publication.

We agree with Mr. Daubeny in many of the positions, and in many of the arguments contained in the work now before us; which we shall consider as one, although the first of the two volumes, of which it consists, presents the least questionable claim to commendation. We lament, with the Archdeacon of Sarum, the extreme laxity and licentiousness of sentiment, which have, for some years, been increasing, till they have at length reached their present alarming height, with respect to every subject of an ecclesiastical nature. With him we likewise assign this perverted state of the public mind to that general profligacy of principle, and that proud impatience of controul, which, by their late extensive prevalence, have

threatened with equal destruction both Church and State. We view, therefore, with cordial and deliberate respect the man who, disdaining the popular opinion, where it is corrupt, stands forth the advocate of the just but disregarded claims of the Church; and is not deterred, either by vulgar ridicule or vulgar clamour, from asserting the authority and the prerogatives which properly belong to her.

After a new preface added to this second edition, and an introductory discourse, the Guide to the Church opens with an account of "the Nature, Design, and Constitution of the Christian Church, considered as a visible Society." Mr. Daubeny represents the Church as a society called out of the world, the object of which is the sanctification and salvation of its members. This society having Christ for its head, he proceeds to argue, the appointment of its government and governors must proceed from him. This high office, he continues, was exclusively delegated to the Apostles, and without such commission no one is permitted to assume it. Although he admits, that Scripture does not determine the precise constitution of the Christian Church, yet he contends, that the conduct of the Apostles must be supposed to be conformed to the direction which they had received from their Divine Master, and that, therefore, apostolical practice is to be esteemed equivalent to apostolical precept. We accordingly find, he adds, that the immediate disciples of the Apostles did exercise the episcopal office; and hence we fairly conclude, that such was the government originally settled in the Church. This conclusion is confirmed by the parallel between the episcopal economy of the Christian Church and the different orders of the Jewish. A passage to this purpose is produced from Clemens of Rome; but another passage from the same writer, sometimes alleged in favour of Presbyterianism, is unnoticed. This argument, which is pursued more elaborately in the second letter of the Appendix, is by no means novel; yet by bringing it forward in a popular and forcible manner, Mr. Daubeny has so far performed a work of considerable service to the Church.

Schism is uniformly represented in Scripture as a sin of the first order, although modern indifference has contrived to reduce it almost to a nonentity. But the question is, in what the sin consists. It is easy to answer, in separation from the Church of Christ. But then it is necessary to decide, what is the Church of Christ. The judgments of men, therefore, concerning the nature of schism, will entirely depend upon the notion which they entertain of the nature of the Church. Mr. Daubeny has treated the subject according to his views of the Church. We shall only observe, for the present, that the reverend author does not seem to have made the allowances, which, after all, as mature deliberation teaches us to regard the subject, ought to be made, for the ignorance, prejudice, and various extenuating circumstances, which may attend the commission of schism.

In the following discourses, from the fourth to the ninth, are considered the reasons which are generally advanced to justify separation from the Church. These respect the spiritual qualifications of the minister; the charge that the Gospel is not preached in the Church; objections to the sacrament of baptism; liberty of conscience; toleration; and the right of private judgment in religious matters. Many of the arguments, by which the author endeavours to invalidate these reasons, are just and important. In combating holiness, as the only sufficient qualification for the ministry, Mr. Daubeny appears not to have sufficiently guarded against an apparent depreciation of that qualification, nor to have avoided with requisite attention the dangerous extreme of representing men as passive, in becoming partakers of the blessings intended to be conveyed by the Church. The charge, that the Gospel is not preached in the Church, the Archdeacon has not met as it deserved: it appears to us to admit of a much more satisfactory refutation. The author has here, improperly we conceive, suffered himself to be diverted into an attack upon Calvinism. The objection concerning baptism seems to be sufficiently done away; and in discussing that, which is founded upon liberty of conscience, Mr. Daubeny very justly argues, that conscience is a legitimate guide, only so far as it accords with the law of God. Yet conscience is a sacred thing; and it is difficult, in some cases, to determine whether the plea is real or not. The

toleration which the law extends to Dissenters was certainly never intended to countenance schism. The right of private judgment however is a delicate point, and it would be difficult, nay absurd, to deny it; for it is exercised even in submitting to authority: although the abuse of it, and the guilt when abused, are evident.

In the tenth discourse, on the Advantages of a conscientious Communion with the Church, and the Disadvantages of wilful Separation from her, are many arguments and particular passages which it would give us pleasure to meet with in any author. We refer our readers to p. 199, for an animated description of the nature of devotion, and to pp. 216, 217, for an energetic representation of the importance of spiritual worship. At p. 246, in the concluding discourse, forms are said to be only the outside of religion, and if they lead to nothing beyond, useless. Some striking reflections concerning a pacific disposition, with respect to theological differences, are subjoined; and happy would it be for the Church, if they were attended to by every controversialist.

There are two Postscripts, with which this volume concludes; the first to members of the Church, who occasionally frequent other places of public worship; the second to the clergy. In the former are refuted the erroneous notions of some of our divines respecting the nature of the Church; and the latter contains many important observations, the concluding part of which, pp. 442—446, is entitled to the warmest commendation.

The Appendix, being of a controversial description, affords less that will interest or improve the reader; although in this part of his work the author has succeeded in various particulars of the object which he proposed to himself in writing it. We have already distinguished the second letter, as containing an elaborate and unanswerable defence of episcopacy.

To a work, which presents so many points of excellence, we regret that we cannot offer the tribute of unqualified praise. As it possesses considerable merits, so we conceive it is not without some defects; and these, as impartial critics, it is our duty to point out.

Between contending parties, professions of an equal and earnest attachment to peace are by no means uncommon. It becomes us to add, to whomsoever the censure may apply, that such professions are generally sincere, and that the most opinionative and litigious are cordial lovers of peace and enemies to contention, provided they may have things their own way. Bishop Hall, in his *No Peace with Rome*, observes that the Romish Church was prodigal of pacific professions.

The leading error in the ecclesiastical theory of Mr. Daubeny seems to be his exclusion of pure doctrine as an essential ingredient in the composition of the visible Church. In this representation it is not our intention to do the smallest injustice to Mr. Daubeny; and we believe he himself will admit, that we have done him none. This exclusion he has both plainly professed and endeavoured to vindicate. (See Guide, 266; and Appendix, pp. 304, 305*; 371, 372: and 392, 393.) We, on this subject, continue to take the affirmative side; and assert, that purity of doctrine is at least as essential to the very being of the Church as her external government. In this opinion we follow the venerable authorities of that article of our Church which professedly treats of the subject; of her homilies; of her brightest ornaments, Jewel, Hooker, Hall, and others; and, when he loses sight of his system or is pressed in defending it, of the Archdeacon of Sarum himself. See Appendix, pp. 105—107; 303; and all those passages in which Mr. Daubeny affirms, that pure doctrine is "not the only thing essential to the constitution of the

* In explanation of the assertion at this page, that "that may be a true Church, in which the pure Word of God is not preached," Mr. Daubeny has added in the present edition the following observations: "The distinctive title *true Church* in this case must be understood as referring simply to the *regularity of its constitution*, abstracted from the corruption with which the possession of that constitution may be accompanied; and, thus understood, the expression is to be justified. For in this sense that may be *constitutionally* true, which is, at the same time, *practically* false. That may for instance be a *true Church*, so far as the form of its constitution is concerned, in which the pure Word of God is not preached." We will not disturb the effect of this explanation by any comment of our own.

Church, pp. 334; 359; &c.: for surely the fallacy can impose upon no one, that *not the only thing essential*, and *not essential*, are identical expressions. We are as little disposed as Mr. Daubeny to set one part of the Church against the other: but if its component parts may be separated, according to the example which our author himself has exhibited, we would rather join those who prefer the doctrine to the government, than those who prefer the government to the doctrine.

That the nature and constitution of the visible, or external, Church, may be usefully considered by itself we cordially admit. But we as cordially resist the assertion, that this is the whole Church, as men are concerned with it in this world, or as it is described in Scripture. In this view the invisible, as well as the visible Church, the spiritual as well as the nominal members, constitute that body upon earth of which Christ is the head. Still there lies no objection against considering the visible portion of the Church apart. Nor is there any against considering apart, as Mr. Daubeny has done, a portion even of the visible Church, its external government. But when to this doubly contracted view of the Church, when to the political* part only of the visible part of the Church, are applied all the scriptural descriptions of the entire Church, all the blessings which the sacred writings ascribe to communion with her, all their censure of schism, and the only covenanted plan of salvation which they reveal, we cannot suppress our astonishment, that a Protestant should deliberately pen and publish a doctrine so subversive, as the subject strikes us, of the most essential and evident declarations of the Gospel. See the whole of the Third Discourse, in the Guide, on Schism; also Guide, pp. 176—180; and the whole of the Sixth Letter in the Appendix. In this last portion of his writings, Mr. Daubeny does not pretend to say, that separatists are excluded from the divine mercy; but he evidently asserts that their hope is not founded upon the evangelical covenant. Mr. Daubeny maintains an obstinate refusal to pronounce concerning their state, and insists that the enquiry, what is to become of them, is such as no minister is bound to answer. (App. p. 275.) To us it appears somewhat extraordinary, that a minister should not be able or willing to decide concerning the future condition of those whom he acknowledges to be *eminently pious Christians:* for such Mr. Daubeny affirms many separatists to be. (App. p. 259.)

These representations, it will be observed, are not incidential, insulated expressions, which may escape a writer in the eager pursuit of an argument, or when he deviates into subjects which he has not maturely considered: but they constitute the very system of the work, and are recognized in almost every particle of it as the substratum and animating principles. They are representations, which are by no means obviated, qualified, or corrected, by the various contradictory propositions which, under the influence, as we conceive, of purer principles, abound in the performance under review. To these we are always disposed to do full justice, and they furnish us with an additional proof, that in some respects men are not unfrequently better than their principles. We can only wish, in such cases, that the good were predominant, and that it might gradually mature into the principle.

We are forward to acknowledge, and recommend to public attention, many detached passages in Mr. Daubeny's writings, which describe spiritual religion in just and exalted terms: but we cannot dissemble, that at times his eagerness to establish the importance of external ordinances betrays him into expressions derogatory to that supreme qualification in all religious service. Unquestionably the calumny would be less, to say of Mr. Daubeny that he depreciates spiritual religion, than to affirm, as he does, of Sir R. Hill, and Mr. Wilberforce, that they agree "in decrying good works." (App. p. 245.)

Mr. Daubeny is a known and a vowed Anti-calvinist. He has opened his battery against the object of his hostility both in the Guide, and in the

* The word political is used in this place, not to suggest any thing of a civil nature, and thereby throw an odium on the opinion which we oppose. Nothing more is intended than was intended by Hooker, in entitling his great work, "The Laws of Ecclesiastical *Polity*." The due administration of the sacraments, however, is to be included in Mr Daubeny's idea.

Appendix, in the Fifth Discourse of the former, and the Fourth Letter of the latter. Without undertaking the defence of Calvinism, we cannot but feelingly regret the extreme misapplication of the zeal that is discovered in combating tenets, which, as Mr. Daubeny admits, have been "firmly held by some of the best Christians, from the days of St. Augustine down to the present time;" (App. p. 3,) when so many just objects of censure and opposition exist, which not only are less compatible with the Christian character, but are compatible with no Christian character at all. If on any subject Mr. Daubeny is tempted to transgress the rules, not only of sound logic, but of temperate language, it is when he is conducting the attack against Calvinism. For the purpose of more speedy and complete success, he avails himself of the natural abuse of the doctrine, and of the worst specimens which those who profess it exhibit. This, it must be acknowledged, is a most expeditious and effectual mode of assault; and we can promise those who feel disposed to have recourse to it, that nothing will stand before them. Suppose an enemy to the high-church system, which, as well as any other system however good, may be abused, should represent its disciples as teaching, that from the corrupt and condemned mass of the world, a certain number of individuals are introduced into the Church, that is, into a state of salvation, by baptism, an act, not of their own but of others, who, by their own sovereign appointment, without any respect to their merits present or future, determined to confer upon them this singular benefit: that these favourites of heaven are exclusively partakers of the divine covenant; the rest of the world being left in their original state of condemnation: that the efficacy of ecclesiastical ordinances is irresistible, as independent of the will of man as if he were a mere machine, and such as entirely supersedes the necessity of religious instruction or religious duties: and that the baptized shall infallibly be saved, whatever sins they commit, while the unbaptized shall infallibly be condemned, whatever duties they perform—would not Mr. Daubeny protest against the extreme iniquity of such a representation? We have frequently had occasion to remark the exceedingly dubious and inconclusive evidence, with which Mr. D. contents himself, when edeavouring to prove the designed Anti-calvinism of the public formularies of our Church. Attempts are made to depress the estimation in which Calvin was held by our Reformers, particularly by Cranmer; although, by the letters which passed between those great men, it appears, that the English prelate did not disdain to consult confidentially with the Pastor of Geneva upon the important project of a general Protestant Synod. But nothing can expose the low resources of this formidable assailant of Calvinism more effectually than his appeal to *The Erudition of a Christian Man*, (App. pp. 173, and 242,) as indicative of the private sentiments of Cranmer, when the reformation received its establishment by the compilation of the Articles, the formation of the Liturgy, and the composition of the Homilies. Not to repeat what we have already said concerning this same half Papist, half Protestant Erudition, which was more papistical than a work of the same kind set forth some years before by royal authority, called The Institution of a Christian Man, we shall only observe, that so far from serving to ascertain the sentiments of the Archbishop, while he was employed in drawing up the formularies of the Reformation, it will not even decide what were his sentiments at the time it was written. And this Mr. Daubeny might have learned even from his own historian, from Collier, the partial Collier; who, after having stated, that the Erudition asserts transubstantiation in plain terms, which the Institution does not, adds, "But now we are to observe, the Six Articles were enacted; and farther, that Cranmer and his party, who opposed the passing the Six Articles, were over-ruled in the composing this necessary Erudition." (Vol. II. p. 190, col. 2.)

We have already largely examined the opinion of Mr. Daubeny concerning Faith, in reviewing his hasty and incorrect performance, the Vindiciæ. This opinion is stated and defended at length in the volumes before us, Guide, pp. 278—282, and Appendix, pp. 479—485. It will be sufficient to remind Mr. Daubeny of his accurate agreement, upon this subject, with Harding the Jesuit, with

the Erudition, and with Gardiner; and of his direct opposition to the Homily upon Faith. For if the omission of a negative in this Homily is necessary to produce a perfect concurrence between them, its restoration must prove a direct opposition.

If it gave us pleasure to extend our censure of the work before us, many other particulars might be adduced: but we willingly suffer them to pass. A passage, however, consisting of twenty pages, inserted in this edition of the Appendix, (pp. 373—394,) of which we have the honour to be the subject, seems to require some notice. Respect for the writer makes us unwilling to indulge the reflections which naturally suggest themselves upon observing the whole story, again brought before the public, of an uninteresting altercation, of which, upon the part of our assailant, the ostensible and alleged cause appears to be altogether inadequate. One only particular we are tempted to explain. We had written, in a part of our work which contains an answer to Mr. Daubeny's professed attack upon us, and which Mr. Daubeny now encounters in the publication before us, pp. 392, 393, "that purity of doctrine is in such a sense essential to the very being and constitution of the visible Church, that without it the visible Church could not exist as such." We take Mr. Daubeny's quotation, which is about as correct as our first quotation from him; and he does us no wrong. We endeavoured to support our assertion by several respectable authorities, and among them by that of Bishop Hall. We likewise endeavoured to prove, that it was principally, if not solely, at any rate expressly, in consideration of the portion of pure doctrine, however small, which remained in the Romish Church, that this society was acknowledged, by the greater part of the Reformers, to be a Church. And for this proposition we produced among others the testimony of the same eminently learned and pious prelate. Little did we imagine that the Bishop from an advocate would turn our accuser. Such, however, upon the authority of the Archdeacon of Sarum, we are to deem the fact. For thus he writes: "'The popish Church,' (saith he," Junius, quoted by Bishop Hall) "'in that it hath in it that which pertains to the definition of a Church, is a Church. In the Church of Rome then,' concludes the Bishop, '*a true visibility* may and doth stand with a *false* belief:' a position in direct contradiction with that laid down by the Editors of the Christian Observer in the following decisive words:" then follows the sentence quoted from us as above. For Mr. Daubeny's citation from the Bishop we are referred to an Apologetical Advertisement prefixed to the Reconciler. This work we had not seen at the time: but it immediately occurred to us in what manner Bishop Hall might be reconciled both with us and with himself. It was only necessary to suppose, that by *false belief* the Bishop meant false *only in a degree*, however great, not *totally* false. And this very explanation we had given in the paper attacked, for the purpose, ineffectually as it appears, of guarding against misconception. Upon carefully perusing the advertisement, from which Mr. Daubeny has made his quotation, with a liberty familiar to his pen, and which he cannot restrain even in selecting a scriptural motto to the second edition of a Guide to the Church*, we found our suspicion so completely verified, that we could wish both Mr. Daubeny's readers and our own would have recourse to the same means of conviction. For who would imagine, after all, that in the extreme case adduced, the Romish Church, a Church almost *in articulo mortis*, yet in respect of its external government, as sound and vigorous as the apostolic age had left it, the very medium employed by the Bishop in the work referred to, to prove its visible existence, should be the remnant of Christian doctrine and profession which it yet retained? "Who sees not," says the Bishop, "that *visible* refers to outward profession; *true* to some essential principles of Christianity?" Quoting from a work of his own, which he had published twenty years before, he writes; "That which Rome holds with us, makes it a Church:" again, "More plainly, Rome doth both hold the foundation and destroy

* "There shall be no schism in the body." 1 Cor. xii. 25. The real words are, "That there should be no schism in the body." The difference is not very material but one who is so rigid in exacting correct quotation in others, should observe it himself.

it; she holds it directly, destroys it by consequent. In that she holds it, she is a true Church, however impured; in that she destroys it, (what semblance soever she makes) she is a church of malignants. If she did altogether hold it, she should be sound and orthodox; if altogether she destroyed it, she should be either no church, or devilish: but now that she professes to hold these things directly, which by inferences she closely overthrows, she is a truly visible church, but an unsound one." The Latin Church, subject to the Romish tyranny, he affirms, is proved to be a "true Church, in which a saving profession of the truth of Christ was found." And afterwards he asserts, "that the Roman Church holds the necessary heads of religion, gives it a right, in my sense, to a true visibility." The conclusion then, which Mr. Daubeny has at least rendered ambiguous by insulating and connecting it with a distant sentence, becomes intelligible and admissible, that "a true visibility may and doth stand with a false belief." We will venture to add the words immediately following: "ye may be of a true visible Church, and yet never the nearer to Heaven: it is your interest in the true mystical body of Christ, that must save your souls, not in the outwardly visible."

Had the Archdeacon of Sarum been content with establishing and enforcing the apostolical institution of episcopacy, and the high obligation of his countrymen to maintain a strict and zealous adherence to a Church, in which, not only that government obtains, but the pure word of God is professed and preached in greater perfection than perhaps in any other visible Church on earth; which comprehends likewise, we trust, a large proportion of those who are members not only of the visible but of the invisible body of Christ; he should have had our entire and most cordial concurrence. But when, from a dread of certain evils in themselves of an external nature, of great indeed, but not supreme importance, he ventures to make encroachments, as they appear to us, on the most sacred part of the Christian edifice, we can neither commend his zeal, nor wish him more than partial success. In this sentiment, although not in the application of it, we flatter ourselves we shall escape without any censure from Mr. Daubeny, who, we assure him, in the following judicious reflection, has our entire approbation. "If some zealous men, from a laudable opposition to one dangerous doctrine, have been heated into a determined support of another; I lament in them the infirmity of the human understanding, which is too apt, in avoiding one extreme, to be carried into its opposite." Guide, p. 93.

Hayley's Life and Posthumous Writings of Cowper. Vol. III.

(Concluded from p. 106.)

When we laid before our readers an account of the two first volumes of this interesting work (vol. for 1803, p. 357) some circumstances in the Life of Cowper appeared to us to call for elucidation. Since that time we have obtained further information on the subject, by means of which we are enabled both to correct any error into which we may then have fallen; and to throw light on those points which were the most obscure.

We have already shewn that the *first* attack of morbid melancholy, which Cowper experienced, was owing in no degree to his religion. The malady was unquestionably constitutional. His bodily frame was naturally nervous and irritable, and his mind, even in his boyish days, peculiarly timid. He was early assaulted, as he himself states, with "gloomy thoughts led on by spleen." And this natural propensity was greatly aggravated by a disappointment in love; an union with the object of his attachment having been prevented by the friends of both parties on prudenital grounds. At length, when it became necessary for him to enter on his office of reading clerk in the House of Lords, his terror and agitation were so violent as to deprive him of his reason; and he sunk into a state of the severest mental depression. This grievous calamity continued with little or no abatement from December 1763 to July 1764. He then began, under the kind care of Dr. Cotton, to emerge from the depth of his despondency. But the circumstance which was chiefly instrumental in restoring him to soundness of mind was, without doubt, the new view which he had been led to take

of religion during his residence with Dr. Cotton.

Cowper, though in his youth he professed a belief in revelation, yet had felt nothing, according to his own acknowledgement, of the practical influence of Christianity. He called himself a Christian, and in his conduct was far more decorous than the generality of his youthful associates: yet he affirms that, previous to the change of sentiment of which we now speak, he had never abstained from a bad action, or performed a good one, from religious motives, or because he was a Christian. It was not possible for any man to open his Bible, and read it with an earnest desire to know the will of God, without discovering that such a state of mind was there condemned, in terms the most awful and affecting. That this discovery, unaccompanied by a soothing sense of the mercy and loving kindness of God, is calculated to aggravate and even to create, mental depression, will readily be admitted: we are far therefore from saying that the strong impression made on the mind of Cowper of his sinfulness, guilt, and danger, did in no way add to his disquiet. It probably did. But then this was an effect no more to be deplored, than the pain attending some course of medicine, or some operation in surgery, which is to issue in relieving the patient from a threatened mortification, and restoring him to perfect health. Without such a view of our guilt and danger as is attended with painful emotions; without deep sorrow and contrition on account of our sins, it is evident that there can be no due preparation for the grace of the Gospel, and that no effectual cure can be wrought in the soul. "Except ye repent, ye shall all likewise perish." But what is it to repent? Is it not to feel that we are "*miserable* sinners" in whom "there is *no* health?" Is it not, that "the remembrance of our sins has become *grievous* to us, and the burden of them *intolerable?*" Is it not to deplore our past transgressions, and earnestly to seek deliverance from them, as well as from future punishment? The morbid state of Cowper's mind, may, without doubt, at this period, have given to his remorse of conscience too much of the colour of despair. But let no man therefore infer that the depth of penitential sorrow, and the awful dread of the just judgments of God which Cowper experienced were not salutary feelings. Such feelings, in kind, though not in degree, are essential to salvation. They are the solid ground-work of true peace and consolation. To a mind which is a total stranger to this godly sorrow, the Gospel of Christ can possess but comparatively feeble attractions: for its grand object is to deliver man from the guilt and power of sin and from the fear of divine wrath, and to introduce him to the enjoyment of that heavenly peace which arises from the promises of forgiveness, of reconciliation with God, of grace here, and of glory hereafter.

It pleased God that Cowper should not long remain under the influence of those terrors which a view of the violated obligations and extensive demands of the divine law had excited. He was judiciously directed to the Bible, though it had been in some measure the cause of his distress, as the only source of true consolation. And in that blessed book he found the relief which he sought. The third chapter of St. Paul's epistle to the Romans, by which his attention might possibly have been drawn to the sins of his heart and life, was made the means of conveying to him, in the first instance, such a view of the grace of Christ as dissipated his terrors, and inspired him with a lively trust, and confidence in the mercy of God*. Thus, to use the words of his biographer, "were his ideas of religion changed from the gloom of terror and despair to the lustre of comfort and delight."

It will be more satisfactory however to hear the account which Mr. Cowper himself gives of this important event. "I know well," he says, in a letter to Mrs. Cowper, "that I passed upon my friends for a person at least religiously inclined, if not actually religious; and, what is more wonderful, I thought myself a Christian, when I had no faith in Christ, when I saw no beauty in him that I should desire him: in short, when I had neither faith, nor love, nor any Christian grace whatever; but a thousand seeds of rebellion instead, ever more springing up in enmity against him. But blessed be God, even the God who is become my salvation. The hail of affliction,

* The particular passage which excited these feelings, was Rom. iii. 24—26.

and rebuke for sin has swept away the refuge of lies. It pleased the Almighty in great mercy to set all my misdeeds before me. At length the storm being past, a quiet and peaceful serenity of soul succeeded, such as ever attends the gift of lively faith in the all-sufficient atonement, and the sweet sense of mercy and pardon purchased by the blood of Christ." (Vol. 1. p. 42.)

The same event is recorded in most beautiful verse at the close of the Poem entitled "Hope." The passage is too long to be transcribed; but we beg the reader, whose recollection of it is not sufficiently lively to enable him to retrace the affecting images which it exhibits, to turn to it. He will find the trouble of a perusal most amply rewarded. Cowper's own case is also alluded to in various other passages of his poems; and probably in the following lines.

"Thus often unbelief, grown sick of life,
Flies to the tempting pool or felon knife,
The jury meet, the coroner is short,
And lunacy the verdict of the court:
Reverse the sentence, let the truth be known;
Such lunacy is ignorance alone:
They knew not, what some pastors may not know,
That Scripture is the only cure of woe:
That field of promise, how it flings abroad
Its odour o'er the Christian's thorny road:
The soul, reposing on assured relief,
Feels herself happy amidst all her grief,
Forgets her labour as she toils along,
Weeps tears of joy, and bursts into a song."

His health now rapidly mended, and in June 1765, he had so far recovered, that it was no longer thought necessary that he should continue under the roof of Dr. Cotton, and he took up his abode at Huntingdon. The happy state of mind which he enjoyed at this time, and which seems to have continued without interruption, during the whole of his stay at Huntingdon, as well as during the first part of his residence at Olney, to which place he removed with Mrs. Unwin in 1768, has been noticed in our last number. In 1773, however, his malady returned, and he sunk into a state of the blackest despondency, from which he did not begin to recover till the year 1778; and it was two years later before his mind was sufficiently restored to allow of his engaging in literary composition.

That the disorder which again visited Cowper was deeply rooted in his constitution has already appeared: and to this cause we must principally ascribe its recurrence. For a person in whom there existed so strong a tendency towards derangement, it must, however, be fairly admitted, that the mode in which he passed his life at Olney, previous to this attack, was not judiciously contrived. He should have had some well chosen occupation to engage his mind; instead of which a great part of his days were spent in idleness, and the only fruits which remain of the labours of five years, are a few hymns and familiar letters. That a considerable portion of his time was given to devotional exercises must be acknowledged: but that devotion which does not issue in action, partakes too much of the religion of the cloyster to have the effect of keeping the mind long in a healthy state. The right use of time is a very important division of Christian duty; and here, we cannot help thinking that Cowper failed. Devotional exercises, instead of being used to prepare and strengthen the mind for the active duties of life, were allowed in a great measure to usurp their place; and not only was the opportunity thus lost of benefiting mankind, by labours which would probably have proved their own reward even in the peace and satisfaction they imparted to his own bosom; but the natural timidity and feminine softness of his character must have been increased by his almost total seclusion from the world. He occasionally employed himself, it is true, as a fellow labourer with the pious and venerable Mr. Newton among the religious poor at Olney; and he used to converse with them with the view of assisting them in their religious concerns. But besides that this was evidently not the mode of life best suited to his turn of mind or cast of talent; to those who know the character of the people of Olney, even this labour of love, which in most other cases might have proved exhilarating, will appear to have been an employment more likely to depress than to exalt his spirits. They are a people whose general habits are of a melancholy cast; a circumstance which is to be ascribed to a concurrence of causes, such as their sedentary occupation of lace making, their poor diet, and the

bad atmosphere in which they breathe, being often pent up in a small closet, to the number of five or six, that they may be warm without the expense of fuel. Their religion, partly, at least on this account, was likely to be of a melancholy cast likewise; and this we believe to have been the case. Their conversation, for instance, dwelt much more on such depressing topics as Satan's temptations, the desertions of God's spirit, &c. than on those parts of religion which were calculated to cheer and elevate the soul.

A mind so delicately constituted as that of Cowper, and so susceptible of sympathetic influences, could not fail to be considerably affected by such associations, and their force of course would be considerably increased by his very retired mode of life, which precluded him from more cheerful society. But in addition to the depressing effects produced by his contemplating religion thus sitting beneath the willows, from the branches of which scarcely ever was the harp taken down, and made to utter a cheerful song, it ought to be remarked that he was a member of a Prayer meeting, in leading the devotion of which he was sometimes induced by urgent, but, we think, ill judged, intreaty to bear a part. Now such was the strong reluctance which Cowper continued to feel to any public exhibition, and such his extreme diffidence and timidity, that whenever he yielded to solicitations of this sort, his perturbation was extreme: and while others admired the fervour and fluency of his expressions, he himself scarcely knew what he said. Such agitations must have been highly injurious to his delicate frame, and should, on that account, if on no other, have been avoided

The death of his brother, whom he most tenderly loved, and whose loss he severely felt, may possibly have contributed to depress his spirits at this period. However that may be, he was a second time overwhelmed with a gloom which rendered five or six years of his life a perfect blank. On his recovery from this melancholy state, his friends, who had probably regarded his want of some regular employment as one of the predisposing causes of his illness, prevailed with him to turn his thoughts to writing. We now see him regularly occupied; and the beneficial effect which this circumstance had on his mind sufficiently appears, both from the Poems which he first published, and from the letters which, while employed in composing them, he addressed to his friends. These shew, that while he was moderately and usefully occupied; while he had an object in view which served to keep his mind from preying on itself, he enjoyed a sufficient share of mental quiet and satisfaction. Nor were these Blessings obtained by any undue sacrifice of devotional feeling, or religious meditation. The poems, and many of the letters, which he then wrote, prove that religion still occupied the chief place in his thoughts. They prove also the scriptural soundness, the cheering tendency, the purifying and elevating effect of those views of Christianity which Cowper had embraced: nor do we hesitate in giving it as our opinion, that the labours of that period of his life of which we speak, will long continue to be the delight and admiration not only of all who have a taste for poetic excellence, but of all who have a cordial relish for divine truth, the effects and triumphs of which he has so beautifully described. They manifest throughout the genuine spirit of Christianity; and carry with them, to the mind of a Christian, intrinsic evidence, that they flowed from a heart which felt the full force of the truths that he taught. Let one instance serve to exemplify this opinion.

" Since the dear hour that brought me to thy foot,
And cut up all my follies by the root,
I never trusted in an arm but thine,
Nor hoped but in thy righteousness divine:
My prayers and alms, imperfect and defiled,
Were but the feeble efforts of a child,
Howe'er performed, it was their brightest part,
That they proceeded from a grateful heart:
Cleansed in thine own all purifying blood,
Forgive their evil and accept their good:
I cast them at thy feet, my only plea
Is what it was, dependance upon thee:
While struggling in the vale of tears below,
That never failed, nor shall it fail me now."

But after " The Task" was published, Cowper seems to have passed from the error of doing *nothing* to that of doing *too much*. The translation of Homer was a vast undertaking, and

could not fail to oppress his tender spirits. It proved a drudgery of many years continuance, denying him those intervals of leisure which were necessary to a mind of so peculiar a texture, and which a task of more moderate dimensions would have afforded.

It may be objected to what is said above, that though Cowper now entered into a more cheerful kind of society than he had before enjoyed, his malady returned after a time in its full strength. But it should be recollected, that in this more cheerful circle, there was nothing which had a tendency to produce or cherish what he principally needed—that fixed and settled serenity of soul which is founded on a sense of the favour of the Almighty; in other words, the peace of God in his heart. His new acquaintance were sprightly, amiable, and polished; but as to religion, there was among them, it is to be feared, the silence and vacuity of death. Well informed as was the mind of Cowper on that great subject, it could have found nothing on which to stay itself in the conversation of such persons. On the contrary, he must often have seen occasion for self reproach in attachments and enjoyments, from which religion was almost wholly excluded. The attentions however of these persons could not but prove gratifying to him, and in concurrence with their power of ministering to his amusement by the liveliness of their conversation, would be likely to have an imposing effect on his mind; while the sweetness of his nature would incline him to give them in return such pleasures as he knew would be acceptable. Thus were his thoughts too much diverted from religious subjects: so that admitting that these worldly associations did not taint his mind with a bad principle, which we believe they did not, yet they could not fail to lower the tone of his piety, and to deaden the warmth of his spiritual affections. They might often make him forget himself; but they would not lead him to God*. This kind of society, therefore, afforded no remedy likely to counteract that distempered tendency of mind with which he seems to have been born.

It is painful to advert to the gradual disappearance of religion from the letters of Cowper. But we do it for the purpose of making a remark or two which may not be without their use. His abstinence from religious topics seems to have kept pace with his growing fame, and the increase of his worldly friendships. The warmth of his piety, if we may judge from his two volumes of poetry, had suffered no material abatement, at the time of their composition; and this conclusion is greatly strengthened by the letters now under our review. But subsequently to the year 1785, when his productions had gained him so great an accession of literary fame, as served to draw around him a host of professed admirers, we see the case greatly altered. No man has pointed out more forcibly than Cowper himself, the pernicious influence of human applause, and of that vanity, which it feeds and cherishes. That he was susceptible of their influence, and not sufficiently on his guard against them, the volume before us affords many proofs. Indeed he states himself to have been a strange compound of ambition and shyness. As to worldly friendships, their nature and tendency are so clearly pointed out in the word of God, that we should have had great cause to wonder, had any one who permitted himself to form them, experienced none of their prejudicial effects.

The main employment of Cowper's later years, the translation of Homer, was little suited to correct the religious disadvantages under which he laboured. On the contrary, it probably tended to increase them, by not only diverting his mind from those subjects which alone could be instrumental in

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* How strikingly is that truth, which it is our object to enforce, illustrated by Cowper himself in the following lines, the exquisite beauty of which is above all praise.

"Thou art the source and centre of all minds,
Their only point of rest, Eternal Word!
From thee departing, they are lost and rove
At random, without honour, hope, or peace.
From thee is all that soothes the life of man,
His high endeavour and his glad success,
His strength to suffer, and his will to serve.
But oh! thou bounteous Giver of all good,
Thou art of all thy gifts thyself the crown!
Give what thou canst, without thee we are poor;
And with thee rich, take what thou wilt away."

procuring the peace and composure of which he stood in need; but by habitually directing his thoughts to objects which required the correcting influence of religion to prevent their producing positive injury.

The paralytic seizure which Mrs. Unwin experienced in 1792, seems to have given a shock to Cowper's mind, from which it never recovered. His melancholy and dejection gradually increased, being doubtless accelerated in their progress by the constant view of his helpless and silent companion, till in the year 1794, his tremendous malady returned with all its force, and continued with a few occasional glimpses of mental sanity till his death in 1800.

The effect of all the circumstances which we have mentioned was, doubtless, aggravated by the pecuniary embarrassments which he began to feel during a few of the years which preceded his last attack. From these he was at length relieved by the pension of £300 a year, granted to him by his Majesty; but it came too late to have much effect in removing the depression which had unhappily begun to overwhelm his faculties. On the whole, it appears, that considering the circumstance of Cowper's predisposition to insanity, his lot after he left Dr. Cotton was not cast in the most favourable situation for preventing a relapse. Indeed it may fairly be doubted, whether in any situation, or under any management, this melancholy event could have been averted.

We have been surprised to hear some persons, notwithstanding their having read the work which is now under review, still assigning Methodism as the cause of Cowper's derangement. But if this were the true cause a methodistical taint must have been communicated to him before he was born: for his malady was evidently interwoven in his constitution, and was coeval with his existence. Towards the latter part of his stay at Weston, he seemed to be placed in circumstances highly favourable to his release from the gloom which haunted him. After Mrs. Unwin's seizure, a relation of the name of Johnson came to reside with him; a young man of affectionate manners, who waited on him like a child, read to him, transcribed for him, and did every thing that youth and gaiety could perform to enliven his situation. His cousin Lady Hesketh too made one of his family; a person of fine understanding, great powers of entertainment, and uncommon sweetness of disposition; who devoted herself to the care of Cowper, suffered him to want no earthly comfort, watched over him with the affection of a sister, and possessed, as did Mr. (now Dr.) Johnson, the power of engaging his attention to a degree that was evidently beneficial to his health and spirits. By the company of these two amiable and well educated friends, a new experiment was made on Cowper. He loved them, and seemed to feel, that by their society the comforts of his situation were greatly increased. They practised, for some time, with success, the art of exhilarating his mind, without, at the same time, attempting, or wishing, to prevent him from attending to subjects of everlasting importance. But all failed. They stayed longer than the sunshine which they brought with them continued. They stayed till they became witnesses of the permanent triumph which his constitutional malady obtained over all their kind endeavours to gladden the remainder of his days.

Before we conclude, it will be proper to mention the fragment of a poem, entitled Yardley Oak, which is inserted at the close of the volume. It possesses all the peculiarities of Cowper's style, and is certainly, as Mr. Hayley observes, a rich and highly-finished piece of versification.

The Forbidden Tree; a Sermon preached at the Church of St. Lawrence, Reading, on Tuesday, October 2, 1804, at Archbishop Laud's Lecture, and published at the Request of many of the Clergy and others, who were present. By the Reverend NATHANIEL GILBERT, Vicar of Bledlow, Bucks. London, Hatchard. 1805. pp. 36. Price 1s.

WHEN the title of this sermon first met our view, we felt somewhat discouraged from indulging any sanguine hope of edification from its perusal. We were fearful lest we had encountered one of those fanciful attempts to allegorize a plain narration which have become fashionable among us, and which have contributed not a lit-

tle to bring religion into disrepute. We had not, however, turned over many of the leaves before we discovered that we had done injustice to the author: and we laid down the discourse with sentiments of very sincere respect, both for the sound sense and the enlightened piety which it manifests.

Mr. Gilbert has taken for his text, Gen. ii. 16, 17. "*And the Lord God commanded the man, saying, of every tree in the garden thou mayest freely eat:* but of the tree of *the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die.*" His leading object is "to vindicate the divine constitution which the text records from the sneer of the infidel, and the more disguised contempt of the nominal Christian, by shewing that it was wise, just, and good." This object the author has executed in a very satisfactory manner; and we think that he has placed the divine procedure in this transaction on a less exceptionable footing than any other author whose work we have seen. He argues for the literal interpretation of the passage, and shews that it was both wise and equitable that Adam and Eve should have had some test of their obedience proposed to them, which, while they possessed so rich a profusion of benefits, should prove their love, their confidence, and their obedience. It may be said, however, that allowing some test to have been proper, a *better* might have been adopted. But this objection, Mr. Gilbert argues, is made in the same spirit with which Naaman scorned the waters of Israel, and which rendered Christ crucified a stumbling block to the Jews, and foolishness to the Greeks. If it be alleged, that a *moral* test should have been chosen, may it not be asked, what practicable test of this kind could have been proposed to our first parents, considering the state of society at that time, the purity of their nature, and the absence of all temptation to immoral conduct, which would have formed an adequate trial of their obedience?

But Mr. Gilbert is not content to rest his cause on these grounds merely. He proceeds to shew, that in the account given of this affair in the Bible, God is represented as acting in a manner worthy of himself, and agreeable to our best conceptions of his wisdom, justice, and goodness. In the first place, the command was *plain* and *intelligible*, liable to no misconstruction or mistake. It was also *easy*, a circumstance which, though it be often made the jest of the scorner, yet strongly illustrates the goodness of God, and at the same time aggravates the guilt of our first parents. But though easy it was *not contemptible*. It was not so easy as to require no sacrifice of inclination; it would then have been no trial. The prohibited fruit was both "pleasant to the eye and good for food," and it was almost always in view. Habitual vigilance and self-denial were, therefore, requisite in repelling the temptation. This test also opposed a *salutary check to the animal appetites, and to an inordinate curiosity*, the side, indeed, on which lay the chief danger of the first pair! for by these very avenues temptation did in fact find access to their minds. Its fitness is farther shewn by considering, that no one moral command could have been chosen in its place, without seeming to weaken the obligation of all other moral commands; and that as universal moral obedience was already their indispensable duty, a partial obedience could not, with any propriety, have been proposed as a test of their dispositions and conduct.

The last argument which Mr. Gilbert adduces is, that as the great end of this appointment was to keep our first parents mindful of their subjection to God and their dependence on him, and also to prove their love to him by their ready submission to his authority; no test could have been so proper as that of a *positive law* which owed its obligation merely to the divine command. To the observance of a test of any other kind, other motives might have impelled them besides an absolute and supreme regard to the Divine authority. If then it be asked, where lay the crime of our first parents, the answer is: What they did was forbidden by one who had a right to be obeyed, and to disobey whom was base ingratitude and flagrant rebellion. Their crime was that "of insulting the most venerable of authorities; of despising all that is most sacred, grand, and awful; of flying in the face of the most bountiful of benefactors; of trampling on goodness itself."

From the subject thus ably stated,

Mr. Gilbert draws some useful practical inferences respecting *the true nature and great evil of sin,* in which he endeavours to correct the ordinary misconceptions of mankind on that head; respecting also *the important doctrine of original sin;* and *the way of securing and enjoying the benefits of that new and better covenant which is established in the second Adam, the Lord from heaven.* On all these points, in which our limits will not allow us to follow Mr. G. the reader will find many momentous truths plainly and forcibly stated: and we do not hesitate to recommend the whole of the discourse to his attention. Mr. Gilbert's style possesses that plainness and perspicuity, by which sermons ought always to be distinguished. We subjoin an extract which will serve as a specimen both of his style and manner of reasoning.

"We fix our charge of universal depravity, brethren, on this single point, we ask you these plain questions; Do you feel those dispositions towards God, which become the relation of a creature? Are you naturally disposed to love, to fear, to trust him supremely? To regard his favour as the chief good, his displeasure as the chief misery of man? And are you disposed to act accordingly; renouncing every worldly, sensual, or selfish interest, that stands in the way of your unreserved obedience to his will and commandments? If you do not, if you have nothing of this dutiful purpose, this devotedness of heart and life to God, you are a child of disobedience, and the love of God is not in you. Be you what you may to your fellow-creatures, you are a rebel towards your God; and think not that such a plea will avail you before him, any more than it would avail a traitor to alledge before his prince, that to his fellow subjects he had always observed the laws of righteousness and fidelity. Had a good moral conduct, in the ordinary, contracted, sense of the word, been an available plea at God's tribunal in arrest of judgment, our first parents had not been condemned. But the vanity of such a plea we readily perceive in their case. And what can prevent our perceiving it in our own, but that strange forgetfulness of God; both of what he is and of what he requires; which is, at once, an effect and a proof of the natural depravity of man?" (p. 28, 29.)

The History of the Reformation, from the French of Mons. de Beausobre. By JOHN MACAULAY, Esq. A. B. M. R. I. A. Member of the incorporated Association of Ireland, for discountenancing Vice, and promoting the Knowledge and Practice of the Christian Religion. Vol I. pp. xlvii. and 414. 8vo. London, White. 1801. Price 8s.

THE original of this work is well known to scholars, and held in high estimation. It is the posthumous production of an author, whose literary character would justify expectations of no ordinary description. The title is *Histoire de la Réformation, ou Origine et Progrès du Luthéranisme, dans l'Empire et les Etats de la Confession d'Augsbourg, depuis* 1517 *jusqu'au* 1530; and it occupies four volumes octavo. The latter part of the title is very properly omitted by the translator, as it appears to restrict the history to one branch only of the Protestant Church, and to render it peculiarly interesting to those only who belong to that branch. It requires, however, little discernment to discover, that the history of Lutheranism, and the history of the Reformation or the Protestant Church, are coincident, or almost identical, in the period which is specified. At least there was in that period such a connection between the different parts of the reforming Church, as to afford the author an easy and fair opportunity, of which he has availed himself, of comprehending in his history an entire account of the origin and earlier portion of the progress of the Reformation. The point, indeed, at which it closes has a more immediate reference to Lutheranism: the Confession presented at the Diet of Augsburg, being the public and authorized Creed of the Lutheran Church. This, however, may be considered as an important æra of the Reformation in a general view.

The origin, progress, and establishment of any institution form the most important part of its history. This remark, perhaps, applies with the greatest force to Christianity: but it applies with very considerable force likewise to the Reformation of Christianity. M. de Beausobre has executed his office as an historian of this period of ecclesiastical affairs with great ability and success. His history is compressed, yet full and particular. He has conducted himself with admirable impartiality; and while he has not failed to do justice to the tran-

scendent merits of the first Reformer, the hero of his story, he has not shrunk from declaring and censuring his faults. He has selected and arranged his materials with effect, and, what is still more indispensable, with fidelity: and throughout the work there reign a simplicity and an acuteness, which inform and gratify at the same time. The proceedings of the Diet at Worms in the second volume, and those of the Diet at Augsburg in the fourth, we would particularly point out as related with singular propriety and effect.

Mr. Macaulay's translation, as far as it has proceeded, appears to be executed with ability and fidelity. He has prefixed to the history a life of its author, which will be generally acceptable: and he proposes to comprehend the four volumes of the original in three of the translation; the first, already published, extending to the fifty-fifth page of the second volume of the French work.

"When the original of this work," says Mr. Macaulay in reference to his own, "appeared at Berlin in the year 1785, the first volume was printed separate from the rest, and the remainder promised upon the favourable reception of that volume. In like manner should the public receive with favour the present translation, it will certainly afford a great inducement to the translator to proceed with the remaining volumes." (p. 405.)

It was with extreme regret, that, upon enquiring some time ago of the publisher whether the succeeding volumes would appear, we were given to understand, that the translator had not received sufficient encouragement to persevere in his useful and laudable undertaking. Should the case be altered since, we shall have cause to congratulate, not the translator, but our countrymen upon their sagacity in the discernment of literary merit.

The reformation which took place in large portions of the Christian Church, at the beginning of the sixteenth century, is a very interesting period of history to every Christian; nor has any period of history, save that of the origin of Christianity itself, been so much perverted by the artifices of unbelieving malevolence. Hume, in his popular and feminine history, has distorted every event relating to the Reformation, by an artful mixture of known falsehood and gratuitous conjecture. Gibbon, by the assistance of a fictitious derivation of the Reformers from the Paulicians, has conveyed himself beyond the bounds of his history, that he might acquire an opportunity of depositing a portion of his Anti-christian venom upon the Reformation and its principal promoters. The frigid and inadequate account which Robertson has given of this grand event, has a tendency to disparage it in the minds of uninformed readers. And the expected history of the Pontificate of Leo X., by Mr. Roscoe, affords no prospect which is more satisfactory.

In this reading, but superficial age, when history of almost any kind, however deformed by misrepresentation and false ornament, is perused with insatiable avidity, it is no slender disgrace, that a work upon so important a subject as the Reformation, executed in so masterly a manner as that of M. de Beausobre, and so difficult of access, should not be received with sufficient favour by the public to reward the labour of translation and the expence of publication.

We sincerely hope, that the translator will not be discouraged by slow success, the frequent fate of useful exertions, from pursuing his work; but in due time will favour the English reader with the remaining volumes of the history. This, and the fourth volume of Mr. Milner's valuable history, the second part of which we expect with anxiety, will throw mutual light upon each other, and assist each other's effect. They will likewise exempt the enquirer into the period concerned from the temptation of trusting himself to false and perfidious guides, more fallacious on the subject of history than on any other, by substituting such as will not abuse his confidence: and, while he acquires solid information respecting a most important revolution in the Christian Church, he will be defended against the sophistry and misrepresentation which would pervert it into an instrument of disparaging and undermining his faith.

The Sabbath; a Poem. The Second Edition, corrected and enlarged: *to which are now added, Sabbath Walks.* Edinburgh, Blackwood; London, Cadell and Davies. 1805. 12mo. Price 5s. pp. 170.

WE have so seldom the pleasure of witnessing the consecration of poetical talents to the service of religion, that we should be inexcusable, whenever the circumstance occurs, if we failed to give our readers an opportunity of participating in our satisfaction. The anonymous author of the present publication has an undeniable claim, on this ground, to the notice of the Christian Observer; and had not the remoteness of the scene of its first appearance precluded us even from a knowledge of its existence, till it had been borne by public favour to a second edition, we should probably have announced it long ago.

The work before us rises very considerably above mediocrity. Were we, indeed, to estimate its merit by what we might fairly have expected from Cowper, on the same subject, we should be forced to admit its inferiority. But it does not, by many degrees, fall so far below that standard, as it rises above the productions of the mass of mechanical versifiers of the present day. It is no mean praise of the author's genius to say, that he has succeeded in giving an additional interest to the subject of his poem, even in the minds of those who have long been accustomed to contemplate it with reverence and affection. He is not very often entitled, it is true, to high commendation on account of the elevation of his language, or the splendor of his imagery. But he has displayed very considerable vigour of conception: his incidents, in general, are well imagined; and there is much spirit in many of his lines. His descriptions are almost always lively and interesting, and at the same time faithful, and they have the farther merit of being seldom encumbered with needless ornaments. Indeed the Poem throughout is distinguished by a freedom from affectation which heightens its effect. As to the versification, it flows, in general, with sufficient ease.

The moral and religious sentiments which pervade the volume, are, on the whole, entitled to approbation. Considering, however, the nature of his subject, we felt a little disappointed that the author should have directed the thoughts of his readers so much more to the temporal good effects which flow from the institution of the Sabbath, than to the higher and nobler ends which it was intended and is calculated to answer. Its beneficial aspect in a temporal view is a very important, but yet a secondary object of consideration. The sabbath is chiefly to be valued as it is a preparation for the happiness of heaven. It shuts out that bustle and those cares of the world which weigh down and retard the soul in its progress towards Christian perfection. It affords us an opportunity of more undisturbed converse with our own hearts, and with the awful realities of the unseen world. And it supplies the means of becoming acquainted with the way of salvation, and of elevating the soul to God in the solemn service of the sanctuary. We do not mean to say that such views of the Sabbath are excluded from this Poem: but we scarcely think that they possess that prominence, that degree of relative importance which belongs to them, when compared with the temporal benefits resulting from the institution.

The author, however, is unquestionably far better skilled in descanting on moral and religious topics, than in solving problems in political economy. He manifests too much of a tendency to state-empiricism, a fault which, we doubt not, time and experience, and a better knowledge of facts, will correct. His picture, for instance, of the oppressions arising from our laws respecting debtors, as it applies to London, has certainly little foundation in fact; and his reasoning, on some other points, is liable to a similar objection.

But it is time that we should bring our readers into a nearer acquaintance with the work which we have undertaken to review. We proceed, therefore, to lay before them some extracts from the larger poem, which, while they serve as specimens of the author's manner, will serve also to justify the praise we have bestowed on this production of his pen.

"But who is he
That stands aloof, with hagged wistful eye,
As if he coveted the closing grave?
And he does covet it; his wish is death:
The dread resolve is fix'd; his own right-hand
Is sworn to do the deed: the day of rest
No peace, no comfort, brings his woe-worn spirit;
Self-curst, the hallow'd dome he dreads to enter;

He dares not pray; he dares not sigh a hope;
Annihilation is his only heaven.
Loathsome the converse of his friends! he shuns
The human face; in every careless eye
Suspicion of his purpose seems to lurk.
Deep piny shades he loves, where no sweet note
Is warbled, where the rook unceasing caws:
Or far in moors, remote from house or hut,
Where animated nature seems extinct,
Where ev'n the hum of wand'ring bee ne'er breaks
The quiet slumber of the level waste;
Where vegetation's traces almost fail,
Save where the leafless cannachs wave their tufts
Of silky white, or massy oaken trunks
Half-buried lie, and tell where greenwoods grew,—
There on the heathless moss outstretch'd, he broods
O'er all his ever-changing plans of death:
The time, place, means, sweep, like a moon-light rack,
In fleet succession, o'er his clouded soul,—
The poniard,—and the opium draught, that brings
Death by degrees, but leaves an awful chasm
Between the act and consequence,—the flash
Sulphureous, fraught with instantaneous death;—
The ruin'd tower perch'd on some jutting rock,
So high that, 'tween the leap and dash below,
The breath might take its flight in midway air,—
This pleases for a time; but on the brink,
Back from the toppling edge his fancy shrinks
In horror: sleep at last his breast becalms,—
He dreams 'tis done; but starting wild awakes,
Resigning to despair his dream of joy.
Then hope, faint hope revives—hope that Despair
May to his aid let loose the demon Frenzy,
To lead scar'd Conscience blindfold o'er the brink
Of Self-destruction's cataract of blood.
Most miserable, most incongruous wretch!
Dar'st thou to spurn thy life, the boon of God,
Yet dreadest to approach his holy place!
O dare to enter in! may be some word,
Or sweetly chaunted strain, will in thy heart
Awake a chord in unison with life.
What are thy fancied woes to his whose fate
Is (sentence dire!) incurable disease,—
The outcast of a lazar house, homeless,
Or with a home where eyes do scowl on him?
Yet he, ev'n he, with feeble step draws near,
With trembling voice joins in the song of praise.
Patient he waits the hour of his release;
He knows he has a home beyond the grave."
(p. 23—27.)

"O SCOTLAND! much I love thy tranquil dales;
But most on Sabbath eve, when low the sun
Slants through the upland copse, 'tis my delight,
Wandering, and stopping oft, to hear the song
Of kindred praise arise from humble roofs;
Or when the simple service ends, to hear
The lifted latch, and mark the grey-hair'd man,
The father and the priest, walk forth alone
Into his garden-plat or little field,
To commune with his God in secret prayer,—
To bless the Lord, that in his downward years
His children are about him: sweet meantime,
The thrush that sings upon the aged thorn,
Brings to his view the days of youthful years,
When that same aged thorn was but a bush.
Nor is the contrast between youth and age
To him a painful thought; he joys to think
His journey near a close; heav'n is his home.
More happy far that man, tho' bowed down,
Tho' feeble be his gait, and dim his eye,
Than they, the favourites of youth and health,
Of riches and of fame, who have renounc'd
The glorious promise of the life to come,—
Clinging to death—Or mark that female face,
The faded picture of its former self,—
The garments coarse but clean,—frequent at church,
I've noted such a one, feeble and pale,
Yet standing, with a look of mild content,
Till beckon'd by some kindly hand to sit.
She had seen better days; there was a time
Her hands could earn her bread, and freely give
To those who were in want; but now old age
And lingering disease have made her helpless.
Yet is she happy, aye, and she is wise,
(Philosophers may sneer, and pedants frown),
Although her Bible be her only book;
And she is rich, although her only wealth
Be recollection of a well-spent life—
Be expectation of the life to come."
(p. 58—60.)

To these extracts we will add the chief part of one of the smaller poems, called the Winter Sabbath Walk.

"THE flickering fall is o'er; the clouds disperse,
And shew the sun, hung o'er the welkin's verge,
Shooting a bright but ineffectual beam
On all the sparkling waste. Now is the time
To visit nature in her grand attire.
Tho' perilous the mountainous ascent,
A noble recompence the danger brings.
How beautiful the plain stretch'd far below,
Unvaried tho' it be, save by yon stream
With azure windings, or the leafless wood.
But what the beauty of the plain, compar'd
To that sublimity which reigns enthron'd,
Holding joint rule with solitude divine,
Among yon rocky fells, that bid defiance
To steps the most adventurously bold?
There silence dwells profound; or if the cry
Of high-pois'd eagle break at times the hush,
The mantled echoes no response return.
"But let me now explore the deep-sunk dell.
No foot-print, save the covey's or the flock's,
Is seen along the rill, where marshy springs
Still rear the grassy blade of vivid green.
Beware, ye shepherds, of these treacherous haunts,
Nor linger there too long; the wint'ry day
Soon closes; and full oft a heavier fall,
Heap'd by the blast, fills up the shelter'd glen,
While, gurgling deep below, the buried rill
Mines for itself a snow-cov'd way! O, then,
Your helpless charge drive from the tempting spot,
And keep them on the bleak hill's stormy side,
Where night-winds sweep the gathering drift away:—
—So the great Shepherd leads the heav'nly flock
From faithless pleasures, full into the storms
Of life, where long they bear the bitter blast,
Until at length the vernal sun looks forth,
Bedimm'd with showers: then to the pastures green,
He brings them, where the quiet waters glide,
The stream of life, the Siloah of the soul."
(p. 88—90.)

Other passages of nearly equal merit might be pointed out; and we have no fear of incurring the charge of bad taste when we promise the admirer of poetry as well as the lover of religious sentiment considerable gratification from perusing the whole.

Subjoined to the Poems is a large body of explanatory notes; the first of which is useful as bringing into one view most of those passages of Scripture in which the observance of the Sabbath is enjoined or enforced. These notes contain also some very interesting particulars of the gross cruelties practised on the covenanters of Scotland by the officers of Charles the IId. The curiosity of those who wish to look into that most disgraceful period of British History, will probably be rather quickened than allayed by the following extract.

"ONE morning, between five and six hours, John Brown, having performed the worship of God in his family, was going, with a spade in his hand, to make ready some peat-ground. The mist being very dark, he knew not until cruel and bloody Claverhouse compassed him with three troops of horse, brought him to his house, and there examined him; who, though he was a man of a stammering speech, yet answered him distinctly and solidly; which made Claverhouse to examine those whom he had taken to be his guide through the muirs, if they had heard him preach? They answered, 'No, no, he was never a preacher?' He said, 'If he has never preached, meikle he has prayed in his time.' He said to John, 'Go to your prayers, for you shall immediately die.' When he was praying, Claverhouse interrupted him three times: one time that he stopped him, he was pleading that the Lord would spare a remnant, and not make a full end in the day of his anger. Claverhouse said, 'I gave you time to pray, and ye are begun to preach;' he turned about upon his knees, and said, 'Sir, you know neither of the nature of praying nor preaching, that calls this preaching:' then continued without confusion. When ended, Claverhouse said, 'Take goodnight of your wife and children.' His wife standing by with her child in her arms that she had brought forth to him, and another child of his first wife's, he came to her, and said, 'Now, Marion, the day is come that I told you would come, when I spake first to you of marrying me.' She said, 'Indeed, John, I can willingly part with you.' Then he said, 'This is all I desire, I have no more to do but die.' He kissed his wife and bairns, and wished purchased and promised blessings to be multiplied upon them, and his blessing. Claverhouse ordered six men to shoot him: the most part of the bullets came upon his head, which scattered his brains upon the ground. Claverhouse said to his wife, 'What thinkest thou of thy husband now, woman?' She

said, 'I thought ever much of him, and now as much as ever.' He said, 'It were justice to lay thee beside him.' She said, 'If ye were permitted, I doubt not but your cruelty would go that length; but how will ye make answer for this morning's work?' He said, 'To man I can be answerable; and for God, I will take him in mine own hand.' Claverhouse mounted his horse, and marched, and left her, with the corpse of her dead husband lying there. She set the bairn on the ground, and tied up his head, and straighted his body, and covered him in her plaid, and sat down, and wept over him. It being a very desart place, where never victual grew, and far from neighbours, it was some time before any friends came to her: the first that came was a very fit hand, that old singular Christian woman in the Cummerhead, named Elizabeth Menzies, three miles distant, who had been tried with the violent death of her husband at Pentland, afterwards of two worthy sons, Thomas Weir, who was killed at Drumclog, and David Steel, who was suddenly shot afterwards when taken. The said Marion Weir, sitting upon her husband's grave, told me, that before that, she could see no blood but she was in danger to faint, and yet she was helped to be a witness to all this, without either fainting or confusion; except when the shots were let off, her eyes dazzled. His corpse were buried at the end of his house, where he was slain."—PEDEN'S LIFE. (p. 116—119.)

Respecting the Slave Trade the author expresses himself with the honest indignation, which that subject can never fail to excite in a mind influenced by religion, and not steeled by the cold-blooded, calculating principle of expediency against every call of justice and every feeling of humanity.

The following remarks, on this subject, seem to us to deserve a place in our work.

"MR. Fox founded his argument on the grand basis of justice. Mr. Pitt *demonstrated* the *impolicy* of the trade. But if it was impolitic in the year 1791, it is doubly so now. It is *proved* to be the slaughter-house of our mariners. If, in other branches of foreign trade, there were a proportional mortality among our seamen, it is proved, that at the end of six years, we should look in vain for a single mariner to man our wooden walls. But the omnipotent *fiat* of Commerce hath said, *Let there be slavery.*

"THE House of Commons took a fit of compunction one year. They passed a resolution, that the slave trade should be abolished at or before the end of a few years. Afterwards they threw out Mr. Wilberforce's bill, and passed a law for *regulating* the *stowage* of human cargoes. The merchants had *sworn* that this law would be ruinous to their trade; yet we still see *their trade* flourishing in the face of their perjuries. We still see 80,000 men, women, children, and infants, year after year, stolen, transported, sold, and dispersed among the West India planters. Archdeacon Paley justly observes, that 'the slave trade destroys more in a year, than the *inquisition* does in a hundred, or perhaps hath done *since its foundation.*' Such being the case, we may *talk* of our public virtues,—we may contrast them with the crimes of the Corsican Bravo,—we may compare the erect spirit of a British Legislature with the vermicular servility of what is called (strange prostitution of language!) the *Senate* of France;—But, alas! when we think of the slave trade, our *public* virtue requires all the deformity of the French foil to set it off. Bonaparte deserves, no doubt, to be ranked among the *most* atrocious class of murderers, since *poison* is sometimes his instrument;—witness Toussaint's fate. But, are we much better? Guinea captains, heavy irons, apprentice surgeons, scourges, live coals, thumb-screws, fetid air,—these are some of the instruments with which our commercial executioners commit their *regulated* murders. Most merciful Guillotine! how hast thou been calumniated! calumniated, too, by the owners of those *floating scaffolds* which *traverse the ocean* in quest of *their* victims; those fiend-constructed arks into which *every* species of human misery is crowded. And who are the owners of these tremendous engines? Very honourable men; men who are thorough merchants; men who buy a lot of character now and then, when it is cheap, and especially when it is sold by that species of auction called *subscription*; men who with one hand put a thousand pounds into their pocket, (the moderate profits of a *slaving* trip), while with the other they subscribe their fifty or their hundred guineas for an Infirmary or a Bedlam. In this manner they compound with public opinion; and public opinion, when dazzled by the splendour of wealth, is easily deceived. It thus happens, that these *calculating* philosophers, who by a chemico-commercial process, convert the blood and bones of the Africans into silver and gold, are very well looked upon in society. *They* do not with their own hands distribute alcohol and gunpowder for fomenting the petty wars of the Africans. *They* do not stand by at the mock-trials for *witchcraft*. *They* do not hold up a purse in the face of the predetermined judge. *They* are not the *actual* bidders at these judicial vendues. *They* do not tear the son from the parent: No; their agents seize upon *both*, for the imputed crime of *either*. *They* never have tossed the corded captives into the bilge-water of the long-boat. *They*

do not bolt the fetters that couple the sable companions of despair. *They* do not brandish the scourge, nor do *they* pickle the lacerated body of the obdurately resolved suicide. No, no,—*they* only *hear* of such things; they only furnish the *means* of carrying on the *business*; they only pocket the profits, when the business *is* done.

"LET the *retracting* House of Commons of the year 1791," (and we may now add 1805) "think of these things:

"'And ye were now turned, and had done right in my sight, in proclaiming every man liberty to his neighbour; and ye had made a covenant before me in the house which is called by my name,'

"'But ye *turned*, and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.'

"'Therefore thus said the Lord, Ye have not hearkened unto me in proclaiming liberty every one to his brother, and every man to his neighbour: behold I proclaim a liberty for *you*, saith the Lord, to the *sword*, to the pestilence, and to the famine.'—

"'Behold, therefore, I have smitten mine hand at thy *dishonest gain* which thou hast made.'

"Can thine heart endure, or *can thine hands be strong*, in the day that I shall deal with thee?'

"'The people of the land have *used oppression* and exercised *robbery*, and have vexed the poor and needy: yea, they have *oppressed the stranger wrongfully*.'—

"'Woe to him that buildeth a town with *blood*, and establisheth a city by iniquity'." (p. 146—151.)

Before we close our review, it may be proper to notice one circumstance which seems to require explanation. The scene of the Poem is laid in Scotland: and yet the pealing organ and the burial service transport us to the south of the Tweed; while the order of public worship seems to agree neither with that of the Church of England nor of Scotland, but to be that which is used in Independent Congregations.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

PREPARING for the Press. *Travels in Denmark, Sweden, and Russia*; with engravings; by Mr. CARR.—*The Correspondence of* CHARLES I. *with Prince* RUPERT *and the Principal Characters of the Age in the Time of the Civil Wars*; lately found amongst some Family Papers belonging to Mr. BENET, a descendant of Prince Rupert's Secretary.—*A Compendium of the History, Laws, Customs, and Privileges of the City of London*; in 2 vols. 8vo.; by Mr. P. LATHAM.—The *Old Testament illustrated*; being Explications of remarkable Facts and Passages in the Jewish Scriptures, which have been objected to by Unbelievers; in a series of Letters to Young Persons; by the Rev. S. PARKER, of Lewes.—*Travels in the Island of Trinidad*; by Mr. M'CALLUM.—*Representations of the most curious and interesting Remains of Antiquity at Lambeth Palace*, on 20 plates.

In the Press. *Observations made in a Journey through Asia Minor, Arabia, &c.* by Dr. GRIFFITH, in 1 vol. 4to.—The first vol. of Mr. JONES's *History of Brecknockshire*.—The *History of Cleveland*; by the Rev. Mr. GRAVES; with a Map and many Engravings.—A work on *Land Surveying*, on a new plan, by Mr. STEPHENSON, of Newcastle.—*The Effects of Civilization in the European States*; by Dr. C. HALL.—*The Moral and Religious Works of* Sir MATTHEW HALE, with an Appendix to his Life; by the Rev. Mr. THIRLWALL, in 2 vols. 8vo.—*An Excursion through Derbyshire and Yorkshire*; by the late Mr. EDWARD DAYES; with Notes, &c. by Mr. E. W. BRAYLEY.—*The Political State of the British Empire*, containing a General View of the Crown, the Laws, Commerce, Revenues, Offices, Military and Civil Establishments, &c.; by Mr. ADOLPHUS—The *Forest Pruner*; or, a Treatise on the Improvement of British Timber Trees—*An Essay, Philosophical, Moral, and Political, on the present extended Commerce of Great Britain*; and on its Advantages and Disadvantages.—*Annals of Commerce, Manufactures, Fisheries, and Navigation*; with brief Notices of the Arts and Sciences connected with them; containing the Transactions of the British Empire and other Countries, from the earliest Accounts to the Meeting of the Union Parliament in 1801; with an Appendix; in 4 vols. 4to; by Mr. MACPHERSON.—A Second Part of Dr. VINCENT's *Periplus of the Erythrean Sea*—The *Original Gaelic of the Poems of* OSSIAN; with a *Latin Translation*; by the late Mr. MACFARLANE; in 2 large vols. 8vo.; published under the auspices of the Highland Society.—*A Translation of* GI-

RALDUS CAMBRENSIS, in 4to.—A *Translation of the Works of* GESNER, in continuation of the work entitled "Select Modern Classics."—A Translation by Mr. Lambert, from the French of M. C. Villers, of the *Essay on the Spirit and Influence of the Reformation of Luther*, which obtained the Prize proposed on that subject by the French National Institute; with copious Illustrations, intended to correct the views of the author.—BRUCE's *Travels*, a new and enlarged edition, in 7 vols. 8vo.—BELL's *Principles of Surgery*, vol. II. Part I. 4to.—BRITTON's *Beauties of Wiltshire*, vol. III. with a Map and Plates.—ELLIS's *Specimens of early English Romances*, 3 vols.—*Descriptions and Engravings of the Egyptian Monuments in the British Museum*, in 8 Parts, at 1 Guinea each.—FLAXMAN's *Compositions from the Iliad and Odyssey of* HOMER, *and the Tragedies of* ÆSCHYLUS; new and enlarged editions.—Sir WM. FORBES's *Life of* BEATTIE, 1 vol. 4to.—GOOD's *Translation of* LUCRETIUS, 2 vols. 4to.—*Life of* MARMONTEL, written by himself, 4 vols. 12mo.—LAING's *Edition of* OSSIAN, with Notes.—MACKENZIE's *Report on the Authenticity of* OSSIAN.—MONKHOUSE's *Occasional Discourses*, 3 vols. 8vo.—SOUTHEY's *Madoc*, a Poem, 4to.—SOUTHEY's *Specimens of Modern English Poets.*—TURNER's *History of the Manners, &c. of the Anglo-Saxons.*—WATSON's *Popular Evidences of Natural Religion, &c.*—Dr. WILSON's *History of Ancient and Modern Egypt.*

Mr. ARTHUR YOUNG has altered the publication of his *Annals of Agriculture* from Monthly at 2*s.* each number, to Quarterly, at 3*s.* 6*d.* each: and purposes, by thus lowering the yearly price, to give a more selected Correspondence.

A Collection of Original Anecdotes of Frederick the Great, his Family, Court, Ministers, and Literary Friends, the result of 20 years familiar intercourse with that Prince, by Mr. Thiebault, will shortly appear in an English dress. It is drawn up on a plan similiar to Boswell's Life of Johnson.

The executors of the late Professor SIBTHORP, of Oxford, have circulated Proposals for publishing the *Flora Græca* of that eminent botanist; for the formation of which he made two voyages to Greece, and fell a victim to his favourite pursuit, in consequence of the fatigues of his second voyage. Anxious to the last, for the completion of his great work, he bequeathed to the university £300 per annum, in trust, for the purpose of defraying the expenses which might attend its publication. His executors have appointed Dr. SMITH to digest and arrange the materials. This magnificent work will extend to Ten Volumes, in large folio; each to contain 100 plates, coloured in imitation of drawings, and accompanied by full scientific descriptions in Latin, with synonyms. Each volume will be divided into two Fasciculi; the price of the first of which is to be 10 guineas; but from the operation of the fund above-mentioned, the price of the following Fasciculi will be lower. It is also intended to publish a *Prodromus Floræ Græcæ*, in 2 vols. 8vo. without plates, being a systematic synopsis of this great and elaborate work.

Mr. W. H. PYNE has just published the first number of an elegant work, to be comprised in 12 parts, at intervals of three months each, entitled The *Costume of Great Britain;* which derives its origin from those costly and elegant publications, The Costumes of China, Russia, Turkey, Austria, and Hindostan, which have recently appeared. The present work will consist of a Series of coloured Engravings, representing characters, most of whom are peculiar to this country; forming a selection of persons, whose habits, customs, employments, and dress, distinguish them from the great mass of the people; each character to be drawn from the life, with the most minute attention to his costume.

A superb portrait of Mr. PITT, *as large as life*, is in the Engraver's hand. The undertaking is novel.

The Emperor of Russia, while he assiduously advances the prosperity of his own dominions, seems anxious to promote, by his patronage, the cause of science in other nations, as beneficial to the general interests of mankind. It is a usual practice with him to transmit to individuals of merit in other states, some honorary token of his favour. In this country, Mr. CHEVALIER, for his *Treatise on Gun-shot Wounds;* Dr. THORNTON for his splendid *Botanical Publications;* and the author of the *Costume of Russia*; are said to have been lately distinguished by him in this manner.

The Prize allotted by Mr. Buchanan to Eton College for a Greek Ode, has been adjudged to Mr. RENNELL, son of the Master of the Temple.

Mr. MUNGO PARK lately sailed from Portsmouth on a second Journey of Discovery into the Interior of Africa. His object is, to establish, if practicable, commercial connections between some of the principal African towns and this country. His course will again be towards the River Niger, the *navigation* of which he means to attempt.

The method of slaughtering cattle, called *Pithing*, which is practised in some parts of the Continent, has been introduced into this kingdom, by the perseverance of some members of the Board of Agriculture, with the humane view of lessening the sufferings of the animals. As the animal dropped instantly, it was supposed to die comparatively without pain. Mr. DU GARD, however, surgeon at the Shrewsbury Infirmary, has ascertained, from various experiments, that the division of the spinal marrow does not destroy feeling,

though it renders the body quiescent, because the spinal marrow is more particularly appropriated to the action of the large locomotive muscles; and in this state animals have breathed with freedom, and endured intense pain, till the usual blow upon the skull has injured the brain and destroyed sensation. He concludes therefore, that this new method of slaughtering cattle is more painful than the old. In consequence of these observations of Mr. Du Gard, Mr. HOME was requested by Lord CARRINGTON to repeat the experiments, and he found the results to agree with those of Mr. Du Gard; but he observes, that the want of success appears to arise entirely from the operation having been performed in a very imperfect manner. The division of the spinal marrow in the lower part of the neck, which has been the usual practice, will not immediately kill; but instant death universally follows, upon its being divided in the upper part. It was the opinion of Mr. Hunter, that the effect takes place in the last case, not from the mere wound, but from destroying all the nerves of the muscles of respiration, and reducing the animal to the state of one hanged; whereas, in dividing the spinal marrow lower, the phrenic nerves are still left, and the animal is allowed to breathe by his diaphragm. The instrument should be small, and should be directed upwards into the cavity of the skull, so as to divide the medullary substance above the origin of the nerves which supply the diaphragm. By adopting this method of pithing cattle, the success will be complete. We should wish, indeed, to see this method universally practised, not only from humanity towards the animal, but from a desire to lessen the brutalizing influence of this employment upon the class of men engaged in it; yet, in the fear that operators of sufficient skill may not be readily formed, it is some consolation to know, that the animal suffers less under the old method than is generally supposed. See *Phil. Mag. Vol.* xxi. *pp.* 67—76.

A Patent has been obtained by an engineer of Queen's county, in Ireland, for an *apparatus of boring;* the peculiar excellence of which is, that it will bring up the different strata, as they occur, from any depth, in entire cylinders, of from 1 to 20 inches in length, and from 2 to 20 inches in diameter. It is applicable likewise to the sinking of wells, giving vent to the subterraneous water in bogs, &c.

Mr. SLADER, of Huddersfield, has obtained a Patent for an invention, by which *chains are substituted in place of ropes in the fabrication of rigging for ships.* These chains are made of iron or copper; the links of a short oval form; and very nearly touching in the centre of the one in which they are inserted. It is contended that rigging of this description will last longer, be no heavier, be less liable to damage, and if broken, be more easily replaced, than made from hemp.

A numerous meeting of noblemen and gentlemen, under the patronage of the Duke of York, have formed themselves into a ROYAL SOMERSET JENNERIAN INSTITUTION, for the purpose of extending Vaccination through that country.

IRELAND.

An Institution for extending vaccination in Ireland, has been formed in Dublin, under the auspices of the Lord Lieutenant; in which country the Vaccine Inoculation has hitherto made so little progress, that the great bulk of the people have scarcely heard of the practice.

FRANCE.

Vaccination gains ground rapidly in France. The Bishops, the Prefects, and all the public Functionaries are extremely active in carrying the decree of the minister of the interior made in its favour into effect. Within the period of 6 months 67,676 individuals have been successfully vaccinated; and the variolous infection has considerably declined.

SPAIN.

The Spanish Inquisition has condemned as blasphemous, heretical, and prejudicial to sound morals, the writings of Pope, Thomas Paine, Corneille, Locke, and Marmontel; the Decade Philosophique; and the Treatise of Agrippa on the Excellence of the Female Sex.

GERMANY.

The most vigorous measures are adopted in the Austrian dominions to suppress all books which have not the sanction of the Commissioners appointed to examine them. Almost all French works, and the greater part of the new German literary productions, are proscribed.

The booksellers at Frankfort have been obliged to take an oath before the extraordinary Committee of the magistracy of that city, not to print nor sell any work containing any thing contrary to religion, or which may be aimed against a foreign power or its government.

PRUSSIA.

The King of Prussia manifests much zeal in the improvement of the Universities in his dominions. M. MASSOW, one of his ministers, is employed in forming and executing plans for this purpose, and the Sovereign has, with his own hand, transmitted circular letters to the several Universities, exhorting them to co-operate with him in his views for their improvement.

SWEDEN.

The neighbourhood of Gottenburgh has lately been greatly improved, by the use of

the refuse of herring oil works, as a manure. Ten barrels, of 60 gallons each, are said to be sufficient for one Swedish acre, after being diluted with a sufficient quantity of water. This composition differs from whale-blubber, in its containing a portion of sea-salt, which probably may increase its virtue by an increase of stimulus.

AMERICA.

The Philadelphia Company of Booksellers have awarded a gold medal to Mr. Wm. Young, of the Delaware Paper Mills, for 11 reams of excellent printing paper manufactured of mulberry roots, and bags made of guma bark.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Influence of Christianity on the military and moral Character of a Soldier. A Sermon preached before the Second West York Volunteers, Nov. 1804. By the Rev. J. Lymons, B. D. 1s.

The Christian System unfolded, in a Course of practical Essays on the principal Doctrines and Duties of Christianity, in Three Volumes. By Thomas Robinson, M. A. Vicar of St. Mary's Leicester. 8vo. £1. 4s.

The Manchester Guide; an Historical Description of the Towns of Manchester and Salford, and of the Charitable and Literary Institutions; with a Map exhibiting the Improvements and Additions made since the year 1770. 5s.

The History and Antiquities of Doncaster, with Anecdotes of Eminent Men; by Edward Miller, Mus. D with Map, and other Plates. 4to. £1. 1s. boards.

MISCELLANEOUS.

A general View of the Agriculture of the County of Norfolk, drawn up for the Consideration of the Board of Agriculture; by the Secretary of the Board, with Plates, 8vo. 8s.

An Illustration of Sir Isaac Newton's Method of Reasoning, by prime and ultimate Ratios: comprehending the first Action of his Principia, and as much of the 2d and 3d Sections as is necessary to explain the Motions of the Heavenly Bodies. By the Rev. T. Newton, M. A. F. L. S. 2s. 6d.

The Life of Sir Walter Raleigh, Knt., by A. Cayley, jun. Esq. with a Portrait. 2 vols. 4to. £1. 16s.

The Eleventh and Twelfth, or concluding Volumes of the History of Great Britain, from the Revolution to the Peace of Amiens, 1802; by W. Belsham, Esq. 18s.

Ancient and Modern Malta; containing, an Account of the present State of that Island, and of Goza; the History of the Knights of St, John of Jerusalem; also Narrative of the Events which attended the Capture of these Islands by the French, and their subsequent Conquest by the English; and an Appendix containing Authentic State Papers and other Documents. By the Chevalier Louis de Boisgelin, Knight of Malta. 2 large Volumes 4to. Illustrated with a Chart of the Island, 5 feet by 2, and numerous other Plates. £3. 13s. 6d.

The present State of Peru; comprising an Account of its Geography, Topography, Natural History, Commerce, Customs, and Manners, as well of its Civilized as Uncivilized Inhabitants, State of Literature, Arts, &c. Chiefly written in the Peruvian Capital. To which are added, the Modern Tracts of the Missionaries, and other interesting Particulars relative to the Indians inhabiting the remote District of Peru. 2 vols. 4to. Illustrated by coloured Engravings. £2. 2s.

Elements of History and Chronology: shewing the Origin of States, and the Revolutions of Empires, from the Creation to the Close of the Year 1804. By John Luffman. 2 vols. 8vo. 18s.

Some recent Cases of Small Pox subsequent to Vaccination; to which are added, Experiments to ascertain the Effect of Vaccinating in the Hand, in Imitation of the Casual Disease; with Facts and Observations on the Effect of Eruptive Diseases, in removing the Security derived from the Cow Pox; by William Goldson. 3s.

A Letter to William Wilberforce, Esq.; by James Carmichael Smyth, M. D.; containing Remarks on a pamphlet, entitled "An Account of the Discovery of the Power of Mineral Acid Vapours to destroy Contagion, by John Johnstone, M. D. published in London, in 1803." 1s.

A Treatise on the Cow Pox; by Benjamin Mosely, M. D. 4s.

The Domestic Pharmacopœia; or, Complete Medical Guide for Families. 12mo. 4s. boards.

Important Hints on the present State of the Infantry Forces in general belonging to this Empire; suggesting Means of rendering the Volunteer Forces far superior in the most essential Points to the Regulars, in the Space of a Month. 2s. 6d.

Dodsley's Annual Register for the Year 1803, being the forty-fifth Volume. 12s. boards.

The new Annual Register for the Year 1803. 14s. boards.

Hear both Sides; or, a Defence of the Society for the Suppression of Vice, in Reply to a Letter to a Member of the Society.

An Address to the Inhabitants of all large Towns, recommending Vaccination. 2d.

Reasons why the Society of Friends should not vote for Members of Parliament, &c. 1s.

Considerations on the Subject of Defensive War. 9d.

The Principles of Moral Science; by Robert Forsyth, Esq. Vol. I. 8vo. 10s. 6d. boards.

A Series of Essays introductory to the Study of Natural History; by Fenwick Skrimshaw, M. D. 2 vols. 12mo. 7s. bds.

A Statistical and Historical Enquiry into the Progress and present Management of the Population of Ireland; by Thomas Navenham, Esq. 8vo. 8s. boards.

Thoughts on the Civil Conditions and Relations of the Roman Catholic Clergy, Religion, and People in Ireland; by Theobald M'Kenna, Esq.

The Third Volume of the History of the Public Revenue: by Sir John Sinclair. 9s. boards.

Important Discoveries and Experiments on Ice, Heat, and Cold; by the Rev. James Hill. 2s. 6d.

Hispaniola; with Notes particularly descriptive of the Cruelties perpetrated on that beautiful but ill-fated Island. With an Engraving. 3s. 6d.

The Life of Professor Gellert, with a Course of Moral Lessons delivered by him in the University of Leipsic; taken from a French Translation of the original German. In 3 vols. By Mrs. Douglas, of Ednam House. 8vo. 18s.

RELIGIOUS INTELLIGENCE.

WELCH BIBLE.

It is with cordial satisfaction that we inform our readers, that the *Society for promoting Christian Knowledge* have resolved to print, without delay, an edition of the Welch Bible, with the usual marginal references, and with the Common Prayer prefixed. The size will be a crown octavo, and the number of copies to be printed twenty thousand. These are to be distributed, bound, by the Society, at the low price of 2s. 9d. each, being little more than one-third part of the original cost. The thanks of all who desire the promotion of the best interests of mankind are due to this venerable society, for so truly benevolent an appropriation of their funds; which we are happy to find have been largely increased by some recent bequests.

JAMAICA.

We informed our readers some time ago, that an act had been passed by the Jamaica Legislature, intended, by severe penalties, to prevent Missionaries from instructing the Negro Slaves in the truths of Christianity. (See Christian Observer for 1803, p. 181, and 313.) This act, as we hoped, has been disallowed by the king in council, as at variance with the principles of the British Constitution: and the draft of a Bill more consonant with those principles, but calculated to meet the evils complained of, was drawn up in this country, and sent out under his Majesty's sanction. The Assembly of Jamaica, however, have refused to entertain the proposed measure, on the ground that any such proposition is a violation of their legislative rights: and the former act being annulled, the Missionaries are again at liberty to pursue their benevolent labours among the Slaves.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

THE present month has not been very fruitful in events. In FRANCE nothing of any moment seems to have occurred, unless it be a convocation of the Legion of Honour, which assembled in *grande costume* at the Palace of the Thuilleries, from whom Bonaparte received an address in the usual style of adulation, to which he

returned a suitable answer. All the Archbishops of France, who are not cardinals, have been promoted to offices in this Legion.

In our last we stated that an offer of the crown of LOMBARDY (at present the Italian Republic), had been made to Prince Joseph Bonaparte. Prince Joseph, however, has started some difficulties with respect to its acceptance; and it is now said that Bonaparte himself will receive it for the present, and that his nephew, the son of Prince Louis, is to be the eventual successor. Bonaparte has announced his intention of soon departing for Italy, for the purpose of being installed King of Lombardy. The Pope, it is said, will accompany him.

The change which was expected in the Government of HOLLAND has, at length, been announced. The King of Prussia is supposed to have stood in the way of the meditated arrangement, by which the Batavian Republic was to have been formed into an hereditary monarchy, as an establishment for one of the new imperial family. By the new constitution which has been proposed, the old title of *Their High Mightinesses* is revived, and the chief executive power is vested in the Pensionary, who is armed with powers almost equal to those of absolute monarchy, except that he is precluded from making any changes in the law by his own authority; and which is a still more important reception that he is a mere tool in the hands of France. The army, the navy, the finance, and the appointment of a council of state, are to be entirely under the controul of the Pensionary. To this important office M. *Schimmelpenninck*, who has always been the ready instrument of Bonaparte's projects, is nominated. The plan of this new constitution, which consists of twenty-nine octavo pages, divided into eighty-seven articles, was submitted to the Legislative Body on the 14th inst., and by them it was referred for examination to a special committee. The result of their deliberations has not yet transpired. A proposition was at the same time made to the Legislative Body for a new extraordinary contribution of 3 per cent. on property.

Bonaparte is said to have made a fresh demand on LUBECK of 500,000 marcs banco, which has been refused. It was thought that, in consequence of that refusal, some violent step was in agitation. The communication between that place and Hamburgh is said to have been already stopped.

SPAIN is still suffering from famine, while the contagious disorder, which has committed such ravages in that country, has not yet entirely disappeared from some districts.

An attack on Gibraltar is positively stated to have been in contemplation of the Spanish Government about the end of January; but the design was relinquished in consequence of the garrison appearing to be in more force and readiness than was expected. Troops continue to move towards Gibraltar; no fear, however, seems to be entertained respecting the issue of a siege. The chief apprehension arises from the facility with which the shipping in the Mole may be destroyed. Sixty or seventy vessels, many of them Spanish Prizes, lie there, and there are no adequate means of protecting them from the Spanish gun-boats, which, to the number of fifty or sixty, were fitting out for the purpose of making an attempt on the Mole from Algesiras Bay.

PORTUGAL, it is said, will be again forced to purchase her neutrality by large pecuniary sacrifices to France. At least this is an inference which may be fairly drawn from the intimations lately given of the necessity imposed on that government to take some part in the present contest.

The intentions of the great powers of GERMANY and the NORTH continue to be enveloped in an obscurity which common sagacity is unable to penetrate. The developement must be left to time. The Emperor of Russia has assigned the City of Kiow for the future residence of Louis XVIII.

EAST INDIES.

The accounts lately received from India are of a very disastrous complexion. After the capture of Hinglaiz Ghur on the 2nd of July, as mentioned in our last number, Colonel Monson advanced with his army, consisting of seven battalions of seapoys, a corps of artillery, and three thousand irregular native horse, into the territories of Holkar. On the 7th, he received intelligence that Holkar was approaching towards him with the whole of his army: but as the whole of his own force had not come up, and a part had been detached for provisions, there being then only two days grain in his camp, he judged it prudent to retire, and commenced his retreat on the next day, the 8th of July. He had not marched far before his rear guard, consisting of the irregular horse, was attacked by the enemy and defeated. Many were killed and wounded, and many deserted, and Lieut. Lucan, who commanded them, was taken prisoner.

Colonel Monson continued his march without further molestation till he gained the Mokundra Pass. Here he halted, and on the morning of the 10th sustained an attack of the enemy, when, finding his post no longer tenable, he retired to Kotah, which he reached on the morning of the 12th. The whole of the detachment experienced severe fatigue, which was greatly aggravated by the rains, which had set in with violence on the 10th, and continued to fall incessantly. The Rajah of Kotah

being unwilling to admit Colonel Monson into his town, he continued his retreat; but such were the obstructions caused by the rain and the nature of the soil, that he did not reach the Gaumus Rivulet, though only seven miles from Kotah, till next morning. Here he halted to procure a supply of corn, and on the 15th prosecuted his march; but it being found impossible to move the guns, and there being no provisions to be had, he was induced to spike his guns and destroy his ammunition. On the 17th his retreat was obstructed by the Chumbulee Rivulet, which was so swelled by the rain as not to be fordable. Here two days grain was obtained; and on the 23rd the detachment began to cross the rivulet by means of rafts. After the greater part had passed, those remaining behind were attacked on the 24th by a large body of the enemy's cavalry, which they repulsed after maintaining the contest till sun-set.

On the 25th, the whole detachment had crossed. Colonel Monson immediately preceded to Rampoorah, there being no provisions in camp, which place he reached on the 27th. Here he was joined by a reinforcement sent from Agra, by Lord Lake, with a supply of grain: but the supply being inconsiderable, and Holkar having advanced in force, he determined after leaving a garrison in Rampoorah, to pursue his retreat to Khooshall-Ghur, where he expected a further reinforcement. He did not reach the Bannas River till the 22d of August. The river was unfortunately so swelled by the rains as not to be fordable, and the next day Holkar pitched his camp at four miles distance. On the 24th Holkar's cavalry crossed the river in great numbers, and commenced an attack on a part of the troops which had passed over with the baggage, while his infantry attacked that part of the detachment which still remained behind. Our troops maintained a long and gallant contest, in which they suffered very severely, with difficulty effecting their retreat.

Colonel Monson was now compelled to abandon his baggage, and to continue his retreat to Khooshall Ghur, which he reached on the night of the 25th. On the morning of the 26th the whole of the enemy's cavalry encamped round Colonel Monson's detachment. A correspondence was at this period detected between some native officers and the enemy, in consequence of which, though steps were immediately taken to check the mischief, two companies of seapoys, and a large body of the native cavalry, deserted. On the 26th and 27th, the enemy's cavalry made repeated attempts to penetrate the detachment as it continued its retreat towards Agra, in the form of an oblong square, but could make no impression on it. On the 28th, a desperate charge was made by three bodies of the enemy's cavalry, but our troops compelled them to retire, and continuing their march reached the Biana Pass about sunset. Here, as they were almost exhausted with fatigue and hunger, it was Colonel Monson's intention to have passed the night. The enemy, however, succeeded in bringing up some guns which forced him to prosecute his retreat without a moment's delay. The night was dark, and the camp followers mixing with the line, the troops were thrown into confusion. It was impossible to restore regularity; and the different corps retreated in great disorder to Agra, the head-quarters of Lord Lake, which they reached by the 31st of August; the enemy following as far as Futtypoor.

The loss which Colonel Monson's detachment sustained during the unexampled perils and hardships of this retreat of eight weeks, in the face of a victorious enemy, greatly superior in numbers, and rapid in his movements, has not yet been officially given; but it must have been very considerable. The military history of modern times has scarcely supplied any thing more affecting than this narrative, or which more forcibly illustrates the miseries attendant on war, and the uncertainty of its issues. Let us not forget, however, while our compassion and sympathy are awakened by the relation of these miseries, that the vanquished Mahrattahs, flying last year in all directions from the conquering arms of Generals Lake and Wellesley, had probably many a tale to tell of at least equal wretchedness. We confess too, that our pain in contemplating these horrors suffers little alleviation either from recurring to the origin of the war, the justice of which still remains problematical, or looking forward to its issue. For supposing that we finally succeed in completely subjugating the whole of the Mahrattah States, an event which, to say the least, is very doubtful, we shall have paid dearly for our success. We allude not merely to the quantity of blood which has been shed on both sides, or to the treasure which has been expended; but to the sacrifice also of that character for justice and moderation which the British name had acquired in Asia under the administration of the Marquis Cornwallis and Lord Teignmouth; and which is of far more value in giving security and stability to our Indian Empire, than the most splendid victories, or the most extensive accession of territory. These cannot extinguish hatred, jealousy, and the desire of revenge; while every addition to our dominions serves only to render us more vulnerable, by dividing and weakening our force, crippling our exertions, and exposing more points to hostile attack.

On the 24th of August, while Holkar was attacking Colonel Monson's detach-

ment his own capital Indore was taken by another detachment under Colonel Murray. This event is of little moment considering the desultory species of warfare which Holkar is carrying on; and which is far more suited to his circumstances, and far more harassing to our troops, than the more regular kind of warfare which Scindia waged against us.

Subsequent accounts are said to have been received, which state Lord Lake to have come up with Holkar and defeated him. No such event, however, has yet been officially announced.

The Marquis Cornwallis has taken leave of the King and of the Court of Directors previous to his departure for India. 4000 men, it is said, will be embarked in the next fleet for that quarter.

NORTH AMERICA.

The armed Clearance Bill, of which we gave some account in our number for January last, and which was evidently intended out of compliment to Bonaparte, to prevent any commercial intercourse between America and the Negroes of St. Domingo, passed the House of Representatives by a very small majority. After undergoing a very animated discussion, and some amendments, in the Senate, it has been sent back to the lower house, where it is thought it will be lost.

Nothing can more fully shew the pains which are taken, by the friends of the Slave Trade, to produce on the public mind prejudices favourable to their cause, than the following instance of misrepresentation which has recently been practised. Scarcely had our House of Commons resolved to reject the Bill for abolishing the Slave Trade, when the insertion of the following paragraph, or of one to the same effect, was procured in almost all the newspapers, viz. "The question of the abolition of the Slave Trade has met with a similiar fate in America as in England, having been rejected by Congress." Now the fact is, that no such question has come before Congress. Nay, it is well known that no such question can come before it till the year 1808. When that period arrives, there is little doubt that Congress will proceed to a total and immediate extinction of the Trade. (See Vol. for 1804, p. 678, and Number for January last, p. 56.) We have carefully examined the American newspapers, and the only colour of a ground which we can discover for the above paragraph, is the circumstance of a motion for some regulation of police with respect to children born of Slaves, within the narrow district of Columbia, having been negatived in the House of Representatives.

ST. DOMINGO.

If we are allowed to judge from the extensive commercial intercourse which subsists between this Island and the United States, we must conclude that cultivation is carried on to a considerable extent; entirely contrary to the tenor of the predictions which were propagated both in and out of parliament on this subject. We were told that, in a short time, the bonds of social union would be dissolved in St. Domingo, and that we should see its inhabitants continually involved in petty feuds and endless contentions, until they had destroyed each other, and become an easy prey to their enemies. We were also told, that to expect from them any application of their industry to objects of distant speculation, or to any object but that of providing for present subsistence, was altogether ridiculous. What is the actual state of the case? Internal peace and subordination prevail to a very considerable degree; and the population of the island rapidly increases. Much useful industry is also exerted, not only in procuring the necessaries of life, but in furnishing cargoes of exportable produce for the American ships which crowd their ports. It is even affirmed, we will not pretend to say with truth, that Dessalines has fifty armed vessels, which are employed in cruizing against the Spaniards and French along the shores of Cuba, Porto Rico, and Hayti.

The American newspapers confidently state, that a Treaty of Commerce has been entered into between our government and Dessalines, by which it is stipulated that he shall receive his supplies in future from Jamaica.

JAMAICA.

The Assembly of this Island have lately transmitted a petition to his Majesty, in which they request his Majesty's interference to prevent those speculative men who have propagated fanatical and chimerical ideas of liberty and equality in the old world, and deluged its fairest provinces with blood, and who have attacked the rights, traduced the reputation, and set at nought the lives of the people of the West Indies, from carrying into effect their plans for abolishing the Slave Trade. They also complain of the prohibition of their intercourse with the United States by means of neutral ships, and of the high duties on West Indian produce, as injurious to their interests; and they pray to be relieved from them. This petition is founded on a Report from a Committee of the House of Assembly, which has also been transmitted to this country. The report complains that the House of Commons during the last year had refused to admit new evidence on the Slave Trade, on the ground that there was a sufficient body of evidence on their table, and that no new facts had arisen, which were not matter of public notoriety; and also that those charges of cruelty and oppression had been renewed which "had already been

refuted by the most irrefragable testimony." The reporters deny that even if the births of Slaves in the island equalled or exceeded the deaths, it would be right to abolish the Slave Trade, there being still a great extent of uncultivated land in the island; and the coffee plantations, which have lately arisen in great numbers, being in want of an increase of hands. They deny also that an augmentation of the Negro population will add to the dangers of insurrection; because, say they, when the Slave Trade is at an end adventurers will no longer crowd to the island as at present, and the disproportion between blacks and whites will thus be increased. They express a fear lest the Slaves, when they hear that the Slave Trade has been abolished by parliament, will be led to think themselves *entitled* to their freedom, and to claim it: and in that case, "the struggle will not be long although the catastrophe will be terrible." The reporters consider it as an insult to be told, as sometimes they are, that they know nothing of their own affairs, and they demand that parliament will not suffer men, who themselves have no interests depending on the question, to deprive them of their chartered rites; and that it will not break the faith which it has pledged to them, by encouraging "the experiments of fanatics, or the visionary theories of modern statesmen, *wise beyond what is written.*" They then draw a comparison between the state of the Negro Slave and the Bengal Peasant, much to the disadvantage of the latter, remarking that such is the situation of twenty millions of *free* subjects in India, while imaginary misery is hunted for in the West Indies, "where the lot of the labourer is a thousand times more fortunate." As one proof of this the daily wages of the Negro are stated to be one shilling and ten-pence per day—more than two-thirds as much as the Bengal Peasant's labour costs in a month. The report enlarges, at great length, on the various disadvantages to which the West Indian colonies are subjected by the competition of the East Indies, and by the high duties imposed on their produce; and ends with a picture of the present state of Jamaica, which, as they say themselves, has more the appearance of a frightful caricature than a faithful detail. The British merchant will no longer advance money. The debts of the planters are enormously increased. Estates are selling for half their value, even to pay internal taxes. All kind of credit is at an end. And unless some permanent relief is speedily afforded, the West India islands must perish.

On the report, of which we have now given the substance, we shall beg leave to make a few remarks. In the gloomy view which closes this report, we perfectly acquiesce: and we think that its shade will admit of being greatly heightened by considering the proximity and menacing attitude of St. Domingo, and the fearful disproportion subsisting between the Blacks and the Whites in Jamaica, a disproportion of at least twenty or twenty-five to one. Surely we may be allowed to wish that this disproportion might not be increased, and may even labour to prevent its increase without being liable to be regarded as enemies to the West Indians, as fanatics, or as visionaries.

Is it not a most gross and wilful misrepresentation on the part of the Jamaica Assembly; is it not an insult on his Majesty's understanding, to confound the advocates for the abolition of the Slave Trade with the Jacobins and Regicides of France? Let any man look over the names of those in both Houses of Parliament, who stand forward in behalf of the oppressed African, and he will at once perceive the extreme absurdity of this imputation; an imputation which those who made it must have known to be utterly false. They forget that both in France and in America the friends of jacobinism are identified, not with Abolitionists, but with the most inveterate enemies of abolition. The child and champion of jacobinism has sufficiently shewn his hostility to the Negro race; and the furious Democrats of South Carolina are the only persons now to be found in America, who are not ashamed of the guilt of an open Slave Trade.

To what "most irrefragable testimony," the reporters allude, as disproving the allegations of Abolitionists, we know not. But we should be willing, for our own parts, that the cause should be tried without a reference to any other testimony than their own. They cannot deny, nay, they can be shewn to have substantiated, the following facts: that the negroes are procured in Africa by means the most atrocious, and revolting to humanity and justice, (to deny this, says Bryan Edwards, would be insult and mockery); that after being transported in the hold of a ship, loaded with chains, to the West Indies, they are there sold like cattle in a fair to the best bidder; that they become the absolute property of their purchaser, who may separate parents from children and from each other, and sell them when and to whom he pleases; that in the present state of the West Indian laws there can no effectual limit be put to the master's discretion, (so long as he does not directly deprive them of life or limb,) either as to the quantity of their food, of their labour, or of their punishment; that their labour is extracted from them, as it is from a team of oxen, by the physical impulse, or present terror of the cart-whip; that they have no civil rights whatever which are not enjoyed in an equal degree by the brutes; and that in a climate congenial to them, they nevertheless decrease so fast

as to require constant importations to keep up their numbers. Now all these are points of general notoriety; and which are either fully admitted by the witnesses who were examined on behalf of the Anti-abolitionists, or established beyond dispute by written documents which the West Indian planters themselves have furnished. If the bare statement of the facts, facts which they themselves admit to exist, amounts to a charge of cruelty and oppression against the West Indian system at least, if not against West Indians, and that it does so will not be generally denied in this country; then surely the assertion that that charge has been refuted by irrefragable testimony is utterly unfounded.

Now let the above statement be compared with the condition of the East India Peasant. He is not dragged from his own country by force or fraud; loaded with fetters; chained to the deck or stifled in the hold of a slave ship; bartered as a mere implement of agriculture; separated at the pleasure of his master from his wife or children; worked under the lash without the liberty even of pausing in his toil, but at the bidding of another; and punished to any extent which the caprice of an individual may direct. He is himself the judge both of the labour and food which suit him. He can only be punished by the sentence of the law, after a regular trial and conviction. And his person and his property are as fully secured to him as those of the Governor General of India. Is it not mere mockery to compare his condition with that of the Negro Slave?

The Assembly of Jamaica must have reckoned not a little on the ignorance of colonial affairs which prevail in this country, when they endeavour to prove the superiority of the Negro Slave over the Bengal Peasant, by a comparison of the wages of each. They omit to notice this very essential difference in the two cases. The wages of the Bengal Peasant are paid to himself. They are entirely his own; and, considering the extreme cheapness of provisions in that country, they are fully adequate to his wants. The wages of the Negro Slave are paid, not to himself, no not one farthing of them, but to his master. The Bengal Peasant labours for his own subsistence. From the sweat of the Negro Slave must be extracted, not only the means of his own subsistence, which may possibly be scanty enough, for its quantity depends entirely on the will of another, but the means of pampering the luxury, swelling the pomp, or gratifying the avarice of his master. It is by his slaves' labour that the master lives. How came the Assembly of Jamaica to overlook this obvious distinction? Because they meant to over look it.

One word with regard to chartered rights. Is it not absurd to suppose, that any acts of parliament, which may have gone to encourage the importation of African labourers into the West Indies, can have conveyed to West Indians the right of establishing such a frightful despotism as now subsists there? Let the acts be produced which bind us to uphold such a system, so outrageously opposed to every principle of British policy and of British law; and not only to uphold it, but to feed it by a perpetual supply of fresh victims. As for the pretence that the uncultivated land and the coffee plantations require labourers; such arguments are easily framed, and they will never be wanting while pleas of interest are allowed to supersede the claims of justice and humanity.

Supposing, however, that West Indians have that claim to which they pretend on the justice and faith of parliament, the claim attaches to this country and not to Africa; and this country can have no right to discharge its debt to the West Indies by drawing on Africa for its inhabitants.

But, say the Reporters, the Slave will confound abolition with emancipation. How came it to pass then that the Slaves in Virginia, and other American States, which abolished the Slave Trade, did not consider themselves to be freed by that act? No commotion was there excited by the change; on the contrary, the state of the Slaves has ever since been gradually meliorating.

Another argument remains to be noticed. The continuance of importations, it is affirmed, will not increase the disproportion of blacks and whites so much as the abolition would. This is an argument not very level to common understandings. But the proof attempted is of this kind. If the Slave Trade be abolished the number of adventurers who go to the West Indies in order to amass a fortune, will be diminished. Now this argument serves to explain what is really the case: that the Assembly of Jamaica, (though containing a small proportion of wealthy planters,) consists chiefly of such adventurers: either of merchants concerned in the sale of Slave Cargoes, or of agents employed to manage the estates of absent proprietors; to whom are added a few insolvent planters who are indebted, perhaps to those very merchants, and therefore obliged to take their tone; and a few barristers who would find it inconvenient to dissent from the general voice. But supposing the number of these adventurers to be diminished, whose voice in truth it is that we hear on the present occasion, and not that of the real proprietors of Jamaica Estates, what evil would thence result? While emigrations to America are so frequent and numerous, could not at least an equal number of Europeans be procured to supply their place? Has the proportion of free people diminished in any of the American States, in consequence of the prohibition of the Slave Trade? On the con-

trary, has it not increased? As a proof that the planters of Jamaica do not feel on this subject the solicitude which they express, it may be observed, that it is in general a sufficient objection with them to employing men as overseers, that they have a wife and family. If they wanted to increase the number of Europeans, would not such persons be the most desirable?

A variety of modes will easily suggest themselves by which the number of free people might be increased in the island, if the Assembly really wished it. But it is notorious that they have taken no pains to effect that object: nay, the tax paid by the proprietors for any deficiency in the proper number of Europeans is so low, that it is an advantage to them to pay the tax rather than procure the individuals. If they were in earnest, would they not, by increasing the tax, make it the interest of planters to have the proper complement of Europeans on their estates, which, after all, is only about one to thirty slaves; whereas in general, there is not above one to fifty or sixty slaves actually employed?

But the true reason of this argument is to be found in the complexion of the Assembly. The real proprietors, if their voice could be heard, would probably speak a different language, and we find them in some cases to do so. Many of them are sensible that, added to the fatal rivalry of Guiana, the true cause of their embarrassment (as their historian Long has well shewn) and the grand source of their danger also, is the continuance of the Slave Trade; and if they were not influenced by prejudiced or party connexions, or deterred by the threats of creditors, or duped by the misrepresentations of agents, they would follow the example which Mr. Barham has set them; and take that part which prudence and policy concur with justice and humanity in dictating. The absurdity of supposing that the danger of insurrection would be diminished by increasing the number of slaves to an indefinite extent, is too gross and palpable to impose on any one. It cannot be believed for one moment, that that evil will be averted by an accumulation of the acknowledged materials of insurrection.

The Reporters are displeased at being thought not to know what is best for their own interests. This, however, is a reproach which they share in common with all gamblers. Besides, did they not as vehemently oppose the Bills for regulating the Middle Passage, as they now do the Bill for Abolition? And have they not since confessed that those Bills have been highly beneficial to them?

But they would insinuate that the Abolitionists have no interests at stake in this question. The insinuation is utterly unfounded. Every man, who wishes well to his country, has a direct and personal interest in the extinction of an evil which involves the happiness of hundreds of thousands of his fellow subjects, and of millions of his fellow-creatures yet unborn; which affects the security of our colonial possessions, and consequently of our commercial greatness; which most nearly concerns our national honour, and our national character; and, above all, which is bringing down on this peculiarly favoured nation the judicial inflictions of the Almighty. For, as sure as there is a God, who judgeth the earth, so sure is it, that, sooner or later, if we repent not, we shall have to pay the forfeit of abused power, of rigorous exaction, and oppressive cruelty: we shall have to answer for the sighs and groans and tears, of which we have been the authors, as well as for the African blood which we have wantonly shed.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

ON the 28th of Feb. the second reading of the Bill for abolishing the SLAVE TRADE was moved in the House of Commons by Mr. *Wilberforce;* and after some debate the question was lost by a majority of seven, there being seventy for the second reading and seventy seven against it. We need not say, that we most deeply deplore this vote; both on account of the extensive miseries which are prolonged by it, and the additional guilt which it brings upon us as a nation. After what we have already said on this subject, in the present and in former numbers of our work, we shall not think it necessary to go over all the arguments which were employed on this occasion. One of them, however, seems to deserve a few remarks. It is said that our West India islands are in so perilous a state, that the very discussion of the Slave Trade question in Parliament is unsafe; because it directly tends to excite the Slaves to insurrection. No one, however, can look into the Jamaica newspapers without perceiving that this allegation is in the highest degree ridiculous. Some of the men who thus pretend to be alarmed even at the mention of the Slave Trade in the House of Commons, have permitted the whole of the debate of last year on that subject to be detailed in the Royal Gazette (the official paper) of Jamaica with great particularity, although this very point of the danger of insurrection forms a prominent part of it. They have also published at full length in the

same newspaper the report of which an abstract is given above under the head of Jamaica. After this, is it not altogether absurd; a mere mockery, to talk of danger from debating the question in Parliament? Would they else have permitted those debates and that report to be printed and circulated in Jamaica, in a shape which renders them accessible to every man in the island who can read, whether he be black or white? The truth is, that the slaves are so sunk and degraded that no fear whatever is entertained, not merely of their knowing what passes in the Imperial Parliament, but of their even knowing what is circulated in the newspapers of the island.

We are unwilling to close this subject without expressing our hope with a late anonymous writer, that the unexpected "failure of the question of abolition in the House of Commons, instead of damping, may excite the zeal of all who feel its vast importance: and that even during the present Session of Parliament, measures will be taken at least for reducing the gigantic evils of the Slave Trade within narrower bounds. This may be done by providing that the newly acquired and extensive island of Trinidada shall not be allowed to create an insatiable demand on the population of Africa; by preventing the revival of our Slave Trade for the supply of Foreign Colonies, which the war has now nearly extinguished; and by stopping the farther importation of Slaves, by means of British capital, into the recently conquered settlements in Dutch Guiana, an importation which has been enormous in its extent, and the permission of which is as impolitic on public grounds, as it is revolting to every principle of justice and humanity."

We hope in our next to be able to lay before our readers some very important information on this subject which has lately been laid on the table of the House of Commons by His Majesty; and which will shew the West Indian system in its true colours. The delivery of the papers has been delayed by the state of the printing trade.

On the 1st inst. in the House of Commons, Mr. *Giles* moved for leave to bring in a bill for continuing the Commission for naval enquiry, which would otherwise expire at the close of this session of Parliament. The Commissioners, he affirmed, had rendered essential service to the country, by the detection of gross abuses in various departments of the Navy. The reports on the table proved the existence of the foulest corruption, and neither the House nor the Government could with decency object to giving sufficient time to the Commissioners to finish their useful labours. The motion was opposed by Mr. *Pitt*, on the ground of its being unnecessary. The act was in force to the end of the present session. By that time the Commissioners would probably have finished their investigation. If not, their powers could then be renewed. He denied that there was any indisposition in Government to adopt measures of practical reform. The contrary was proved by the recent appointment, under the Great Seal, of a Commission, at the head of which Sir Charles Middleton is placed, to aid Government in carrying into legislative effect such useful suggestions as the Commissioners for Naval Enquiry might from time to time bring forward. On a division the mosion was rejected by 92 against 75. If the pledge given by the Minister on this subject should be redeemed, the circumstance of the motion being rejected will be a matter of indifference. Otherwise, we must exceedingly regret that any facility should be denied to the investigation and exposure of abuses so gross as those which have been proved to exist in the Naval Department. Admiral Markham, one of the late Lords of the Admiralty, said that he was confident a large part of the expense of the navy might be saved.

The Mutiny Bill has been, as it appears to us, very judiciously amended, in passing through the House of Commons, by the introduction of clauses, providing, that the members of regimental Courts Martial should be sworn, and that they should be authorized to administer oaths to witnesses, and that no President of such Court Martial should be under twenty-one years of age.

On the 5th instant the committee appointed to try the merits of the Middlesex election reported "that G. B. Mainwaring, Esq. was not duly returned for the said county, and that Sir F. Burdett ought to have been returned." The ground of this report was that the sheriffs had no right to delay their decision on the competency of voters offering to poll before the expiration of the time limited by law, but that they ought to have either accepted or refused them. A petition has since been presented on the part of Mr. Mainwaring, stating that Sir F. Burdett, his agents and partizans, regardless of the laws against bribery and corruption, did procure fictitious votes for the purpose of obtaining a colourable return by unlawful means, in opposition to the majority of real freeholders; and praying redress. This petition will be taken into consideration on the 9th of April.

On the 11th instant the conduct of the sheriffs of Middlesex, Sir W. Rawlins, and R. A. Cox, Esq. at the former election, came before the House. After some discussion the resolutions of the committee which had pronounced their conduct to have been wilfully and knowingly corrupt, and to have been in flagrant violation of their duty, and to have tended to give the greatest encouragement to perjury, were adopted by the House. These were followed by a resolution that the sheriffs by their conduct and practices at the

election had acted in violation of their duty, contrary to law, and in breach of the privileges of the House. It was then ordered that for that offence they should be committed to Newgate, which was accordingly done.

On the 6th instant Mr. *Sheridan* moved for leave to bring in a bill to repeal the additional Force Act of the last Session of Parliament. He prefaced his motion by a speech of some hours length, which served greatly to entertain the House; but it contained no arguments in support of the proposed measure which had not already been brought forward by Mr. *Windham* (see p. 121). The Bill was defended by Mr. *Pitt* on the ground that though it had not been so immediately productive as was at first expected, yet it was calculated to from a permanent source of supply for the regular army. For fourteen weeks past it had yielded 200 men per week, and he made no doubt would continue to be equally efficient. On a division 127 voted for Mr. Sheridan's motion and 267 against it.

In the House of Lords, on the 8th inst. Lord *King* moved that the House should go into a committee for the purpose of revising the various acts which had been passed on the subject of military defence during the last two years. The grounds on which this motion was supported by Lord *Grenville* and others, were that the state of the country was not improved since the very men who now formed the administration had voted for a similar committee; that the acts which had been passed, and particularly the additional force act, were incompetent to their purpose, and could not be executed; and that the situation of peril in which we stood at this moment, justified the House in constitutionally interfering in the military administration of the country. Lords *Hawkesbury*, *Mulgrave*, and *Sidmouth* opposed the motion, on the grounds that its tendency was to dissolve our military administration: and that it was unnecessary, our force at this moment, if not equal to our wants, being fully equal to our means. Our force, independent of volunteers, was very little under 400,000 men, which was one man in ten of those capable of bearing arms, and, with the volunteers and sea-fencibles, who might be estimated at 415,000, was one man in five, whereas the force of France is only one man in fourteen.

In the House of Commons considerable discussions arose respecting the propriety of the tax of 7*s.* 6*d.* which was proposed to be raised on agricultural horses, and, the House dividing on the motion for the second reading, the bill was thrown out, there being 76 against the second reading of the bill, and only 73 for it.

On the 13th inst. Mr. *Foster*, the Irish Chancellor of the Exchequer, brought forward his budget. The trade of Ireland, he stated to have improved of late but its debt had greatly increased. The charge on Ireland, for the present year, could be £8,164,900, Irish currency. To meet this there was the present revenue, which he would take at £4,000,000, and the loan lately contracted for of £2.708,000, another loan proposed for Ireland of one million, and the residue of a former loan, making altogether £8,508,000, which left an excess over the demand. In order to defray the interest and charges on the loan, which would be £255,000, he would propose the following taxes, viz.:—on timber imported, £36,000; on riding and carriage-horses, £40,000; on dogs, £8,000; on curricles and jaunting cars, £10,000; on maid-servants to bachelors, 15*s.* £4000; on auctions, and paper, £12,000; a penny on each letter, £12,000; a hearth tax, £24,000; a window-tax, £31,000, and some other articles, making together £262,250 Irish. It appeared in the discussion to which these propositions gave birth, that balances of taxes now remain in the hands of the collectors, to the amount of £550,000.

Mr. *Creevey* had given notice of a motion which it was his intention to bring forward respecting the appointment of Mr. *Fordyce* to be one of the Commissioners to reform abuses in the navy. Mr. *Fordyce* had been a defaulter to the amount of £90,000, when he held the Receiver-Generalship of Scotland. This office he had received from the Marquis of Rockingham, on the extraordinary condition that he should touch no part of the salary, which was of course appropriated by the Marquis to some other purpose. Mr. *Fordyce's* emoluments were to arise from the use of the public money. The agents, however, whom he employed failed successively, till his deficit amounted to the above sum, when he was removed from his office. He has since filled other offices, it is said, with credit to himself and advantage to the public. Still, the incongruity of appointing a man who has been, and who continues to be a public defaulter, to the office of a Reformer of abuses, must strike every man; and we cannot but think it incorrect on the part of Government, and therefore a fit subject for parliamentary inquiry. When the day came, however, for Mr. Creevey to make his promised motion, we were surprised to find that he did not insist on the impropriety of such an appointment, but confined himself merely to some animadversions on the conduct of ministers for not enforcing the payment of Mr. Fordyce's balances, and moved for a committee to inquire into *that* circumstance. Mr. Fordyce was defended both by Mr. *Pitt* and Mr. *Fox*. But, after all they said on the subject, we are still of opinion that the appointment will by no means admit of a sufficient justification. Some farther papers will be laid before Parliament respecting the circumstances of Mr. Fordyce's default.

Sir *William Scott* has brought in a bill to regulate prize agency; and Mr. Pitt has brought in another to reduce the militia from 68,000, its present number, to about 50,000, the difference to be added to our disposeable force. This measure is likely to meet with opposition from the country gentlemen.

The tenth report of the naval commissioners to the House of Commons has excited a very unusual degree of interest, in consequence of its containing some statements to the disadvantage of Lord Melville's character while Treasurer of the Navy. The warrant, appointing him to that office, granted him an additional salary, which raised its value from £2,000 to £4,000 a-year, being "in full satisfaction of all wages, and fees, and other profits and emoluments." An act of Parliament was also passed, (which had been framed by Lord Melville,) for regulating the office of Treasurer of the Navy, which expressly ordered that the issues of money for naval service should be made to the Bank, and not drawn thence but for naval services, the particular service for which it was drawn being specified in the draft. It appeared, however, on inquiry, that Mr. Trotter, the Paymaster of the Navy, and the private and confidential agent of Lord Melville, had been in the habit, with the knowledge and approbation of his Lordship, of occasionally departing from these regulations. It was his practice to draw from time to time large sums of money, specifying, with a view to meet the demand of the act of Parliament, some head of service to which it was applicable; and to lodge the same with his private banker: a conduct, say the Commissioners, by no means creditable. The sum of one million was one day paid in on his account: and the whole monies, of which he had successively the use, must have amounted to at least 16 millions. Lord Melville having been questioned, as to whether he had derived any profit or advantage from the use of the public money, objected to answer, sheltering himself under a clause in the act appointing the Commissioners, which allowed persons to refuse giving answers that might criminate themselves. The same question was put to Mr. Trotter, to which he returned a similar answer, admitting, at the same time, that in acting for Lord Melville, he had sometimes laid out for him from ten to twenty thousand pounds, without considering whether it was public or private money. It came out, however on their examination, that money, applicable to naval services, had been occasionally appropriated to other services; but no account of these transactions could be obtained: and Lord Melville stated, that even if he had materials to make up such an account, he could not do it without disclosing delicate and confidential transactions of Government. On examining the accounts of Mr. Trotter with his private banker, it appeared that he had so intermixed private with public accounts, that it was impossible to make a complete separation of them. Mr. M. Sprott, who was in the constant habit of receiving large sums by Mr. Trotter's drafts on his banker, refused to give any information as to the appropriation of these sums. Lord Melville, in the course of his examination, admitted, that he had thought it right, as Mr. Trotter's salary was too small, that its deficiency should be made up to him by the use of the public money.

The Report further states, that all the Treasurers of the Navy who succeeded Lord Melville, viz. Lord Harrowby, Mr. Bragge Bathurst, and Mr. Tierney, disallowed the practices above mentioned, as inconsistent with the act of Parliament; but, that during Lord Melville's treasurership, public money had been used to a great amount for the purposes of private emolument. If, however, say the Commissioners, a Treasurer of the Navy derived such profit, "he becomes, on principles of equity, a debtor to the public, and is accountable for all such profit. Our duty requires us to add, that the withdrawing of the public money from the Bank of England, in the manner, and for the purposes before related, was, in our judgment, a disobedience of the law."

On this statement it is unnecessary to comment. That the law has in some instances been violated, cannot be denied. That it has been violated by Lord Melville from improper motives, we will not say; but certainly the refusal to state whether he had profited by the violation, does not present him in an advantageous light to the public, and the reasoning by which he endeavours to defend the permission which Mr. Trotter had to derive profit from it, appears to us to be inadmissible. But we are unwilling to prejudge with severity a cause which is about to be tried. A motion on the subject will be made by Mr. Whitbread in the House of Commons, on the 4th of April.

On the 25th inst. the Roman Catholic Petition was presented to the House of Lords by Lord *Grenville*, and to the House of Commons by Mr. *Fox*. They both intimated an intention of making some motion upon it. The Petition is expressed in terms of great moderation. After stating their loyalty and attachment to the king, the petitioners adduce, as a proof of their regard to the sanction of an oath, the sacrifices which they make, rather than take oaths contrary to their religious belief. By the obligation of an oath, however, they have already bound themselves to bear *true* allegiance to the king, to renounce obedience to every other claimant or pretender to the crown; to reject, and detest as impious, the opinion, that it is lawful to injure or to break faith with heretics, or that princes excommunicated by the Pope may be deposed and murdered by their subjects. They have further sworn that

it is their belief, that neither the Pope, nor any foreign power, can have temporal jurisdiction within this realm, and that no act in itself immoral, can be justified on the ground of its being done for the good of the Church, or being required by any ecclesiastical superior, even by the Pope, whom they do not hold to be infallible; that they do not believe that sins can be forgiven at the mere will of any Pope or Priest, without sincere sorrow for the past, and a sincere resolution to avoid future guilt. They have also bound themselves, by the same solemn obligation, to defend the present arrangement of property, and have abjured all intention of subverting the present Church establishment, or of disturbing or weakening the protestant religion, and protestant government of Ireland.

The Petition goes on to state, that about twenty-six years ago some of the disabilities and incapacities of the Roman Catholics were removed by the Legislature, but that many still remained: they cannot sit or vote in either house of Parliament; they cannot hold any corporate office, nor fill the office of sheriff, and many other offices, both in the state, and in the naval, military, and legal departments: and this humiliating exclusion from all places of honour and emolument, they state to be highly unfriendly to their interests, and to the interests of their country in many other respects, impairing the general resources of the state, impeding his Majesty's service, and hurting the feelings of a loyal and generous people; while its total abolition would highly conduce to the security of every establishment religious or political, the petitioners not wishing in the most remote degree to encroach on the rights of the established church, and to the general and permanent tranquillity, strength, and happiness of the British Empire, as it would unite all classes of His Majesty's subjects in an enthusiastic defence of the best constitution that has ever yet been established. They therefore pray that the statutes in force against them may be repealed, and that they may be admitted to the full benefits of the British constitution.

NAVAL INTELLIGENCE.

The Toulon fleet sailed on the 15th of January, but, being overtaken by a storm, returned into port in a few days. Two frigates of this fleet fell in with about thirty sail of ships from Malta for England, under convoy of the Arrow gun-brig, and the Acheron bomb. These ships, though far inferior in force to the frigates, engaged them for a considerable time, but were at last obliged to strike. As a proof of the gallantry with which the contest was maintained, both vessels were such complete wrecks, that the French were obliged to destroy them. All the ships of the convoy, except two or three, have escaped.

A very gallant action has been fought in the East Indies by the Centurion, of 50 guns. She bore the attack of a French 80 gun ship (Linois') and a frigate, a considerable time, as she lay at anchor in Vizagapatam roads, and at length compelled them to sheer of. The French, however, have made several valuable captures in the Indian seas.

A considerable number of captures, consisting of rich Spanish prizes, and several of the enemy's privateers, has been announced during the course of the month.

A severe gale has done great damage to our shipping on the Spanish coast.

Capt. Bligh, of the Warrior, has been found guilty, by a Court Martial, of tyranny towards his Lieutenant, and sentenced to receive an admonition.

DOMESTIC INTELLIGENCE.

The Bishopric of Norwich, vacant by the removal of Dr. Sutton to Canterbury, has been filled by Dr. Bathurst.

Lord Henry Stuart is appointed Envoy Extraordinary to the Court of Stutgard; the Hon. W. Hill to the Circle of Franconia, and Minister to the Diet of Ratisbon; the Hon. J. King, Secretary of Legation to the Elector of Wurtemburg; B. Bathurst, Esq. to be Secretary of Legation to the King of Sweden; and A. Allen, jun. Esq. to be Consul to the States of New Hampshire, Massachusets, Rhode Island, and Connecticut.

The East-India Company have adopted a plan for forming an establishment at home for the education of young gentlemen intended for the civil service of the Company in India.

The Loyalty loan holders, who do not prefer being paid off at par, have received for each hundred pounds of their stock, either £.112. 19*s*. 6*d*. Navy 5 per Cents. or £.175. 5*s*. 5*d*. 3 per Cent. reduced.

A Deputation from the Catholics in Ireland has arrived in town, bringing with them a petition to both Houses of Parliament, praying for what is called the emancipation of their body; in other words. that they should be delivered from all civil disabilities and disqualifications whatever. It is not easy to see how the prayer of this petition can be granted without extending equal relief to all kinds of protestant dissenters; and if a doubt exist in the mind of statesmen respecting the propriety of this last measure, how much more reason is there to hesitate and demur in the case of Roman Catholics? We shall resume this subject in our next. Mr. Pitt declined to present the petition, and it has been presented to the House of Lords by Lord Grenville, and to the House of Commons by Mr. Fox.

In consequence of a general combination among the *pressmen*, the printing business has been almost entirely at a stand in London during the present month. The demands of these men are so exorbitant, that it would be highly improper to comply with them. It

has, therefore, been determined to suspend the printing of all works which cannot be executed without aid from the refractory workmen, until they shall either become more reasonable, or until other persons can be procured to supply their place.

POSTSCRIPT.

ITALY.

The various changes which have taken place in Europe within the last fifteen years have been of such magnitude, and the succession has been so rapid, that we are now almost accustomed to consider the greatest events as the common occurrences of the day. We entertain, however, the most sanguine hope, that Europe is on the point of arousing from this state of torpor in which it has so long been sunk, and that some limits will at last be put to the monstrous ambition and unceasing aggression of the Usurper of the Throne of France. The objections which were made by the Cabinet of Vienna to Bonaparte's plan for erecting Lombardy into a Kingdom for one of his family, so far from inducing him to abandon his intention, have only stimulated him to an act of greater injustice, and more inconsistent with the interests and independence of the other Powers of Europe. Instead of seating his brother JOSEPH upon the Throne of Lombardy, he has boldly proclaimed himself KING of ITALY—a title which certainly includes the Kingdom of Naples, the States of the Church, as well as the Cisalpine Republic; and we shall not be surprised to see the Inhabitants of Naples or of Rome, hereafter treated as *Rebels* to their *lawful Sovereign*, if they presume to disobey the commands of the Corsican Usurper. The ceremony of investing Bonaparte with his new Kingdom took place at Paris on the 18th inst.; on which day he went to the Senate in great state, and being seated on the Throne, and surrounded by all his newly created *Princes*, *Dignitaries*, and *Titularies*, TALLEYRAND addressed him in a long speech, and intreated his majesty to comply with the wishes, and secure the happiness of the People of Italy, by condescending to become their King.

M. TALLEYRAND compares the conduct of his Majesty with that of Charlemagne and Alexander, and observes, that they were only Conquerors, he a Founder. He even ventures to assure his Majesty, that whatever attempts may be made to delude opinion, the irresistible disposition which captivates every mind with the glory of noble actions, and which rivals every heart by the enthusiasm inspired by great sacrifices, will at length triumph over every reluctance to acknowledge his merits. France and Italy cherish you as the founder of their laws, and the protector of their rights. Europe reveres in you the defender of her interests; and why not even say, that the time will come, when England herself, overcome by the ascendancy of your moderation, will abjure her hatred, and in imitation of all cotemporary nations, will shew you only marks of esteem, of admiration, and of gratitude, which even now the just and enlightened of that nation do not withhold from your Majesty.

After this Address, M. MANSCHALCHI, Minister for Foreign Affairs of the Italian Republic, ascended the Tribune and read the Constitutional Act, declaring NAPOLEON the First, by the Grace of God, King of Italy, &c. The Crown is to descend to his direct and legitimate progeny, whether natural or adopted, to the exclusion of females; but as soon as the Kingdom of Naples, the Seven Islands, and Malta, shall be evacuated by Foreign Troops, the Emperor NAPOLEON is to transfer the Crown to one of his *legitimate* male children, either natural or adopted.

After this Act was read, MELZI, MANSCHALCHI, and a number of Italians, who were present, took the oaths of allegiance. The *Emperor* and *King* (as he now styles himself) addressed the Senate, and having made some observations upon the extreme moderation of the French Government, and enlarged upon its kindness in suffering *Holland*, *Switzerland*, and the *Italian Republic*, to remain *perfectly independent* after they were conquered, he expressed his gracious pleasure to accept the proffered Crown. At the conclusion of this ceremony, he returned to the Thuilleries, where he received the compliments of his Courtiers on his new Dignity.

But this is not the only increase of Dignity which has been heaped upon the BONAPARTE Family—the Principality of PIOMBINO has been granted to the Princess ELIZA, BONAPARTE's Sister, and her husband is created a Prince of the French Empire.

ECCLESIASTICAL PREFERMENTS.

Rev. John Francis Seymour St. John, M. A. second son of the Hon. and Rev. the late Dean of Worcester, rector of Pirton, and vicar of Powick, to the tenth prebend in the cathedral church of Worcester, vice James, dec.

Rev. Christopher Wordsworth, M. A. Ashby and Obey-with-Thirne R. Norfolk, vice Lockwood, resigned.

Rev. Richard Lockwood, M. A. Kessingland and Lowestoft VV. co. Norfolk, vice Potter, dec.

Rev. J. S. Hewett, B. A. Cromer V. (vice Sibbs, dec.) with Sheringham curacy, both co. Norfolk.

Rev. William Aldridge Cockey, B. A. West Ogwell R. Devon, vice Neyle, dec.

Rev. John R. l'Ans, rector of Bicton, North Tamerton perpetual curacy, Cornwall.

Rev. James Satterthwaite, Wicham R. co. Cumberland.

Rev. William Floyer Cornish, Thornton-Watlass R. co. York, vice Powley, dec.

Rev. John Gatliff, St. Mary R. in Manchester, vice Rasbotham, dec.

Rev. T. Barker, jun. B. A. Thirkleby V. and Kilburn perpetual curacy, both co. York, vice Thomas Barker, resigned.

Rev. Thomas Vere Chute, M. A. Moulton Magna R. Norfolk.

Rev. Edward Hamley, LL. B. Cusop R. in the diocese of Hereford.

Rev. Mr. King, rector of Nuthurst and Fittleworth, in the diocese of Chichester, Lympsham R. co. Somerset.

Rev. Henry Foster, M. A. elected to St. James's Cur. Clerkenwell, vice Davies. dec.

Rev. John Dennis, White Notley R. co. Essex, vice Twining, dec.

Rev. Ralph Spofforth, M. A. vicar of Howden, Cowthorp R. co. York, vice Martin, dec.

Rev. Stephen Hartley, Hope V. co. Derby.

Rev. Samuel Bennett, M. A. Great Wakering V. Essex, vice D'Aranda, dec.

Rev. Robert Thomson, Myton-upon-Swale, V. co. York, vice Carter, dec.

Rev. R. Williams, M. A. rector of Bulpham, Essex, Markfield R. co. Leicester.

Rev. Joseph Prust Prust, jun. B. A. West Worlington R. Devon, vice Smith, resigned.

Rev. Richard Keats, M. A. rector of Kingsnympton, Biddeford R. Devon, vice Smith, resigned.

Rev. Charles Tuffnell, elected to All Saints V. Northampton, vice Miller, dec.

Rev. Henry Bell, Bawsey R. Norfolk; and Rev. Charles John Chapman, M. A. elected upper minister of St. Peter's Mancroft, Norwich; both vice Peele, dec.

Rev. John Drew Borton, M. A. Blofield R. co. Norfolk; and Rev. John Casborne, B. A. Drinkstone R. co. Suffolk; both vice Carlos, dec.

Rev. Dr. Masham, Kirkby-Overblow R. near Leeds, co. York, vice Cooper, dec.

Rev. Henry Southall, B. A. Kingston R. in the diocese of Worcester, vice Tindall, dec.

Rev. Thomas Calthorpe Blofield, B. A. to the fourth part of Felmingham R. Norfolk.

DISPENSATION.

Rev. J. Haggitt, B. D. to hold Addington R. Bucks, with Fen-Ditton R. co. Cambridge.

DEATHS.

A melancholy instance of the fatal effects of giving way to sudden ebullitions of passion lately occurred.—A person who has for many years stood high at the Corn and Flour Exchange, being at his wharf on the Surry side of the Thames, considered his foreman to have done something wrong, for which he chid him in his usual violent way. The man thinking himself right, answered somewhat tauntingly; which irritated the master so extremely, that he run into the counting-house, brought out a bayonet, and plunged it into the breast of the unfortunate man, whose instant death it caused. The unhappy perpetrator is in custody.

Jan. 20. The Rev. T. T. CHURCH, vicar of Felpham, and late curate of St. Pancras.

Lately, in Jamaica, the Rev. ARTHUR TREDEL, Rector of New Haven and Southover, in Sussex, and Chaplain to Earl Macartney.

Lately, at Ball-Haye, Staffordshire, aged 78, the Rev. JOHN DOBSON, Prebendary of Salisbury, and Vicar of Deverel-Langbridge, and Market-Lavington, Wilts.

Died at Rumsey, Hants, Mrs. JANE PRICE, aged 78, late of Greenwich, Kent.

Jan. 30. At Edinburgh, JOHN ROBINSON, Esq. Professor of Natural Philosophy in the University of Edinburgh.

Feb. 2. In his 60th year, the Rev. Wm. Hinton, D. D. Rector of Northwould, in Norfolk.

Last week, at Eaton College, Mrs. Lucy Hawtrey, daughter of the Rev. Charles Hawtrey, Subdean and Canon of Exeter.

Feb. 20. At Navestock, of an inflammation, a few days after the birth of a surviving son, when she had just completed the 21st year of her age, the Right Hon. Lady Maria, wife of Nathaniel Micklethwaite, Esq. and daughter of the Countess of Waldegrave.

Last week, Montagu Hotham, son of General Hotham. He was married about five weeks ago to Miss Bird, of Litchfield, and had just purchased an elegant house, splendid equipage, &c. He had been complaining for about a week past, but his state was not considered dangerous until a few hours before his dissolution.

Same day, at Windsor, Mrs. Jeffreys, widow of the late Rev. Dr. Jeffreys, Canon Residentiary of St. Paul's.

Jan. 21. At his chambers in Gray's-Inn Square, Israel Rhodes, Esq. in his 76th year.

Jan. 22. In his 89th year, Edmund Turner, Esq. of Panton House, Lincolnshire.

Jan. 24. At Wanlip, Leicestershire, Lady Hudson, wife of Sir Charles Grave Hudson, Bart.

Jan. 25. Suddenly, Sir Richard Pearson, Knt. Lieutenant Governor of Greenwich Hospital, who distinguished himself in the American war, in his gallant action of seven hours, in the Serapis frigate, against Paul Jones, in the Bon Homme Richard, of superior force.

Captain Jervis, of his Majesty's ship the Tonnant, was unfortunately drowned by the upsetting of his barge as he was proceeding to pay his respects to Sir Charles Cotton, who commands before Brest in the temporary absence of Admiral Cornwallis. This Gentleman was nephew to the Earl of St. Vincent, whose name and titles he would have inherited. One seaman perished along with his Commander, by this unhappy accident; and Captain Campbell, of the Doris, who accompanied him, escaped only by sustaining himself upon an oar, until he was taken up by another boat.

Last week, in Baker-Street, Baroness de Stark, sister to Sir Chaloner Ogle, Bart. and the late Dean of Winchester; and aunt to Mr. Grey, Mrs. Whitbread, and Mrs. Sheridan.

Jan. 30. At Basford, in Staffordshire, (the seat of her son, G. Blount, Esq.) the Hon. Lady Blount. Her death was occasioned by her clothes taking fire, by which she was so terribly burnt before she could receive assistance, that she expired almost immediately after.

Feb. 2. In his 71st year, Thomas Banks, Esq. R. A. an eminent Sculptor.

Feb. 2. In Panton-street, Henry Cordwell, Esq. aged 77.

Same day, at Brereton, in Staffordshire, the Hon. Francis Chetwynd, aged 79.

Feb. 1. At Edwardston, in Suffolk, Edward Burman, Esq. aged 92.

Feb. 6. At Totteridge, Herts, Charles Lewis, Esq. of Brazen Nose College, aged 19, eldest son of James Lewis, Esq. of Powis Place.

Feb. 2. At Fingask, Perthshire, in the 89th year of his age, Sir Stuart Threipland, Bart, senior Member of the Royal College of Physicians.

Feb. 15. At Aylesford, in Kent, the Dowager Countess of Aylesford.

Same day at Clapham, in his 74th year, Robert Dent, Esq. of Temple-bar.

Lately, in Dublin, the Right. Hon. Lord Carbery, about a month after he had succeeded to the title on the decease of his nephew.

Feb. 22. At Harewood House, Yorkshire, the Right Hon. Lady Harewood.

Feb. 24. In St. James's square, in her 72d year, the Right Hon. the Countess Dowager of Dartmouth, mother of the present Earl.

Feb. 25. Aged 76, Dr. William Buchan, author of Domestic Medicine.

Feb. 26. In South-Audley-street, aged 86, the Hon. Mrs. Boscawen, mother of the Duchess of Beaufort and Lord Falmouth.

Lately, at Jamaica, the Rev. T. O'Keefe.

Feb. 15. Lady Grant, of Castle-Grant.

Feb. 25. At Bath, in his 85th year, the Hon. Thomas Pownall, of Eveston-House, Bedfordshire, formerly Governor of New Jersey.

Feb. 27. At Richmond, Edward Collins, Esq. aged 78.

Feb. 28. In Bedford-square, George Shum, Esq. late Member of Parliament for Honiton, aged 53 years.

March 1. Francis De Valengin, M. D. aged 80.

March 1. In Hill-street, General Pattison, aged 82.

March 2. In Russell-place, Stephen Williams, Esq. one of the Directors of the East-India Company, and Elder Brethren of the Trinity House.

March 3. In Lower Brook-street, aged 83, the Countess Dowager of Morton, relict of the Earl of Morton, and daughter of Sir John Heathcote, Bart. of Normanton, in the county of Rutland.

Lately, at Haverfordwest, aged 92, Mrs. Colby, mother of the Lady of Sir Hugh Owen, Bart. of Oriental, Pembrokeshire.

Feb. 22. At his house, near Bray, Ireland, Clotworthy Rowley, Esq. He was one of the Commissioners for Compensations, and for upwards of 30 years Member of Parliament for Downpatrick.

Feb. 25. After a month's illness, the Queen Dowager of Prussia.

Lately, after a short illness, Edward

FISHER, Esq. one of the Commissioners of Excise, and late Under Secretary of State

March 5. Of an apoplexy, GEORGE TAYLOR, jun. Esq. of Carshalton-Park, Surrey.

Lately, at his seat in the county of Antrim, Ireland, CLOTWORTHY SKEFFINGTON, Earl of Massareene, Viscount Massareene, and Baron of Loughreagh.

Lately, in his 80th year, FRANCIS WHELER, Esq. of Whitley, near Coventry. He was formerly an eminent Barrister, but had retired from practice some years.

March 12. In Henrietta-street, Cavendish-square, aged 98, THOMAS PRATT, Esq. brother to the late and uncle to the present Earl Camden.

March 16. At Knightsbridge, in her 94th year, Mrs. BURTON, relict of Colonel Francis Burton, and mother of Francis Burton, Esq. M. P. for Oxford.

March 20. DANIEL DRAPER, Esq. of St. James's-street, formerly Second in Council at Bombay, aged 77.

ANSWERS TO CORRESPONDENTS.

We thank C. O. for his friendly communication. We should be happy if every objection which may be made to our work admitted of as easy an answer as that to which he has called our attention. The duty of *catechizing* we have frequently enforced on the clergy, and we do most decidedly and unequivocally condemn the conduct of such as having an opportunity of performing this important duty, nevertheless neglect it. Indeed our last number (p. 76.) contains a satisfactory refutation of the extraordinary charge of enmity to the Church Catechism which he states to have been preferred against us; and which could only have been made either by one who does not read our work, or by one who is disposed wilfully to misrepresent it.—We beg leave to say in reply to another part of his information, that when a work is so miserably dull as to be read by none but determined partizans, or so palpably absurd as to confute itself, no end can be answered by forcibly dragging it into notice.

I. O.'s letter has been received, and read with regret. If the papers which he had it in intention to communicate should arrive, all due attention will be paid to them.

We perfectly coincide in the sentiments expressed in I. L.'s able paper. Some doubts, however, have arisen as to the expediency of its publication, founded not on any thing objectionable in his manner of treating the subject, but on the inexpediency, *under present circumstances*, of the discussion which it contains. We shall maturely consider the question before we decide. We can assure him that we are not of the number of those who think it wrong to use the most strenuous exertions to reclaim dissenters to the bosom of the church.

One part of I. D. M. F.'s letter we omitted to answer in our last. The charge of which he complains was made not to enhance profits, but to diminish loss.

If J. D. M. T. will add to the actual corporeal suffering of the negro, his recollection of the past and his anticipation of the future, the various pangs in short of a wounded spirit as well as a lacerated body, he will not think our expressions overstrained.

Several articles have come too late for insertion in the literary intelligence and list of books.

AMICUS; G. B.; M.; I. F. G.; C. C.; N. F. SHUTTLE; FIDELIO; Æ. D. T.; have come to hand.

A FRIEND TO THE AFRICANS is under consideration.

S. F. N.; L. D.; G. S. will be inserted.

It is not intended to insert the communication of HUMANIA; nor the poetry of OSIANDER and M.

The preface to Matthews's Bible has been received.

Several answers to QUERIST have been received and will be attended to in due time.

We shall certainly reprint the former numbers of the Christian Observer if encouraged so to do.

The account of MARY R. has just come to hand.